CHAPTERS IN CHURCH HISTORY

JOHN W. WAYLAND

APR 7 1960

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Chapters In Church History

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To Students and Teachers
of Church History

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PREFACE

THE following volume is intended to serve as a textbook for classes taking a brief course in the history of the Christian Church and as a convenient manual for the general reader whose time is limited.

The studies herein presented may be expanded as desired by the use of any, or all of the references, cited at the end of each chapter.

For convenience in testing or review, lists of questions are appended.

J. W. W.

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I

THE APOSTOLIC AGE

FROM the birth of Christ to the death of the Apostle John, the time was almost or quite a hundred years. Within that period the Apostles were chosen, were sent out, did their work, taught their disciples, wrote their parts of the New Testament, and all died. That first century of the Christian Era is called the Apostolic Age. A hundred years it was of great events.

When Jesus and John were about sixteen years old, Augustus the emperor died, leaving Rome, which he had found a city of brick, a city of marble. The Augustan Age was the golden age of Latin literature. It was also an age of sharp calamity, now and then. Three years before the death of Augustus, when Jesus and John were about thirteen years old, a Roman army was cut to pieces in a German forest. That was the worst defeat of Augustus's long reign. It was the first notable stroke by which the German tribes humbled the Roman eagles, and finally broke up the Roman Empire.

Within the Apostolic Age the Romans conquered Britain. A Roman army under Titus (A. D. 70), captured and destroyed Jerusalem. On an arch that still remains in the city of Rome are pictures of the golden candlestick and other treasures that were taken from the Jews' temple. Within this century also the cities of Herculaneum and Pompeii, in southern Italy, were

buried in death and darkness by a terrible eruption of Vesuvius (A. D. 79). It was a century of disaster and of wonder. Calamity depressed it, achievement exalted it, injustice saddened it, yet revelation enlightened it and Providence favoured it. The law of Rome had bound many peoples together; the language of Greece had become a common speech among them. In the fulness of time God sent forth His Son. The great command was given to teach all nations; and within this dynamic century that command had been marvelously and courageously, though not faultlessly, obeyed.

Within the Apostolic Age the Son of God was manifested to the world; the Christian Church had its fruitful beginnings; the Jews, the chosen people of God, performed their supreme functions as parents and schoolmasters; the Gentiles, the nations at large, were admitted to equal privileges with the chosen people; the Apostle to the Jews (Peter) made way for the Apostle to the Gentiles (Paul); the Church was scattered from Jerusalem, but the fugitives went everywhere preaching the Gospel. The Bible was enlarged. Religion was lifted above narrow national boundaries and given an international character. Athens had taught the world art; Rome had given it law; Jerusalem now gave it faith and motive and brotherhood.

The Christian Church, at first, was an inner circle. It consisted of the Master and His few chosen disciples. But in due time some of those disciples were commissioned, endowed with authority and power, and sent out to do the same kind of work that the Master Himself was doing. The word apostle is Greek. It means "one who is sent"—one who is given a message and is sent out to give that message to others.

Gospel means "good story." It is Anglo-Saxon, its Greek equivalent being the word from which we have "evangel" and "evangelist." The angel (messenger) on the starlit plain of Bethlehem was an apostle (one sent) and an evangel (a bearer of good news); and when he spoke he gave the best definition in literature of the Gospel. He said: "I bring you good tidings of great joy, which shall be to all people."

But at first the Apostles and other Christian evangelists went only to their own people, the Jews. So, in a second sense, the early Church was an inner circle. It was an inner circle, first, because it consisted only of Christ and His few immediate disciples; it was an inner circle, second, because it was limited to the Jews. It centered in and circled around Jerusalem, and was made up of Jewish disciples. Some of them were highly scandalized when Gentiles were first admitted. But the doors were opened; the borders were extended.

Antioch became the second great center of the early Church. Antioch was a great Greek city of Syria, on the river Orontes. In all, sixteen cities bore the name of Antioch, for a great conqueror had repeatedly memorialized his father. But Antioch in Syria was the most splendid of them all. It was known as "Antioch the Beautiful," and as "Crown of the East." It was great; it was beautiful; it was wicked. Lew Wallace in *Ben Hur* gives glimpses. Time has not dealt gently with it. Armies and earthquakes have fallen heavily and destructively upon it. To-day Antioch is glorious only in her history. But her history is truly glorious. It was at Antioch that the disciples were first called Christians—the term of reproach became precious. And it was at Antioch that Christian missions to the nations were formally inaugurated. It was to Antioch

that Paul and Barnabas returned from the first great missionary journey. It was to Antioch that Paul returned after his second and greater missionary journey. It was from Antioch that Paul and Barnabas went as delegates to the momentous council at Jerusalem, outlined in the fifteenth chapter of Acts; and it was to Antioch that Paul and Barnabas returned, accompanied by Judas and Silas, bearing the decrees of the Jerusalem Council.

This Council at Jerusalem was held in or about the year A. D. 50, just about the middle of the Apostolic Age. It stood for the new world view, which Peter had got in a vision on the housetop at Joppa and in the house of Cornelius at Cæsarea, that Paul and Barnabas had seen in the cities of Asia Minor, and that James, the elder of the Church at Jerusalem, had caught as he listened to their reports and beheld what God had wrought.

Peter, the Apostle of promise and hope, was an intense Jew. He represented the Jews and, for the most part, had their confidence. But it was he, by the grace and wisdom of God, who opened the doors of the Christian Church to the first Gentile convert. Paul, the Apostle of faith, was Roman as well as Jew. He was sent afar to the nations. From Jerusalem to Damascus, from Antioch to Athens, from Cæsarea to Rome, he wrought and suffered and taught. His philosophy, his theology, have furnished well the great Christian intellects of all succeeding ages. But it was John, the cousin of Jesus, the one who outlived all the other Apostles, who perhaps best typifies Christianity in its cosmopolitan character. He touched the heart of the world. He was the Apostle of love. He was born a raging volcano, and called " a son of thunder."

But his rebirth showed his Master's power. John not only spoke to all nations, he also spoke a language that all races can understand.

Peter unlocked the gates. Paul showed how and why. But John, standing close to Christ, said, "For God so loved the world!"

Measured in its value to succeeding ages, one of the greatest achievements of the Apostolic Age was the writing of the twenty-seven books of the New Testament. The Bible that Jesus read and used was what we call the Old Testament, or parts of it. All of the New Testament was written after the Crucifixion and the Ascension.

Two of the *Gospels* were written by two of the Apostles, Matthew and John. It is possible, also, that Matthew's Gospel was the first of the New Testament books to be written, and John's the last. Papias, a Christian writer who lived in Asia Minor early in the second century A. D., states that Matthew wrote his Gospel in Hebrew, which is probable, since he seems to have written mainly for Jewish readers. It is possible that Matthew put forth two editions of his Gospel, one in Hebrew, first; later, one in Greek. If so, the Hebrew edition may have been written only about ten years after the Crucifixion, about A. D. 42, and the Greek edition about twenty-five years later, that is, about A. D. 67. It is evident that Matthew's Gospel was written prior to the destruction of Jerusalem by the Romans in the year A. D. 70, since it contains prophecies of that event. (See Matthew, chaps. 23, 24.)

John's *Gospel,* according to Irenæus, was written at Ephesus, towards or near the end of the Apostle's life. John evidently lived to a ripe old age, and some are

of the opinion that he wrote at the very end of the first century or at the beginning of the second. It is probable that all of his writings that are preserved in the New Testament, namely, the Fourth Gospel, the three *Epistles* and the *Book of Revelation,* were written at or near the end of the Apostolic Age, that is, between the year A. D. 90 and the year 100.

Mark and Luke, the writers of the *Second* and the *Third Gospel,* were not Apostles. Mark was John Mark, who went part of the way with Barnabas and Paul on their first missionary journey. His mother, Mary, had a house in Jerusalem, which was a well known refuge of the disciples in the early days of persecution. There it was that the disciples were gathered in a prayer-meeting when Peter was miraculously released from prison. (See Acts 12: 12.) Later Mark was a companion and helper of Peter. Peter calls him his son. (See I Peter 5: 13.) John Mark is the reputed founder of the Christian Church at Alexandria, Egypt. He obtained most of his information in writing his *Gospel,* it is asserted, from Peter, which seems probable. This statement is made by Papias and other authorities. Mark's *Gospel* resembles that of Matthew a good deal, and some think that when he wrote he had Matthew's *Gospel* at hand.

Luke, the writer of the *Third Gospel* and also of the *Book of Acts,* was probably of Greek race. He was a physician (Colossians 4: 14), and tradition adds that he was also an artist, a painter. At any rate, he was a man of education and scholarly habits. The good Greek that he wrote and the care that he evidently took in verifying his narratives show that he was well trained and reliable.

The Acts of the Apostles, by Luke, is really a sequel

to his *Gospel*. It was probably written after the year A. D. 64. Where it was written we do not know. It is the oldest and the most valuable work on the early history of the Christian Church. It covers the period from A. D. 30 to 63; in all about thirty-three years. It contains an outline of great events in the history of Christianity from the Ascension of Christ to the second or third year of Paul's imprisonment at Rome. It records the Ascension of Christ; the choosing of Matthias; the miracles of Pentecost; the choosing of seven deacons; the martyrdom of Stephen; the preaching of Philip; the conversion of Saul; the conversion of Cornelius; the early persecutions; the inauguration of foreign missions; narratives of early missionary journeys; the great Council at Jerusalem; chronicles of Roman governors; Paul's voyage to Rome, and various expositions of Christian history in the sermons of Peter, Stephen, Paul, and others.

The book is called *The Acts of the Apostles*, but only three of the Apostles, Peter, John, and Paul, appear with much prominence. Peter is the most outstanding figure in the first half of the book, Paul in the second half.

Paul's thirteen *Epistles* make up almost exactly half of the twenty-seven books of the New Testament, and about one-fourth of the total number of pages. If we count the *Book of Hebrews* as one of Paul's writings, that will give him fourteen books in twenty-seven —slightly more than half. It is the opinion of many good scholars that Paul was the real author of *Hebrews* and that probably Luke was the writer.

The first of Paul's *Epistles*, those to the Thessalonians, were written about A. D. 52, from Corinth. The last of his *Epistles*, those to Timothy, were written

about fifteen years later, during his final captivity at Rome. *The Epistle to the Hebrews* was probably written about A. D. 64, during his first captivity at Rome.

The brief *Letter of Jude* was probably written by Judas, the Lord's brother, or Judas the Apostle (not Iscariot). The *General Epistle of James* was probably written in Jerusalem prior to the year A. D. 62, by James the brother of the Lord, the same who was chairman of the great council there in A. D. 50 or 52.

The *Book of Revelation* is usually classed as a book of prophecy. The epistles of Paul, Peter, James, and the others are termed didactic, or educational treatises. They are classified more particularly as follows:

Paul's *Epistles* that are addressed to churches, are termed doctrinal; those to Timothy and Titus, are called pastoral; and the one to Philemon, is personal or special.

The *Epistles* of James, Peter, John, and Jude are termed catholic, that is general, or addressed to the churches at large. This classification is not entirely accurate, however, for two of John's letters seem rather personal or special.

Five of the New Testament Books are properly termed constitutional and historical. They are the *Four Gospels* and *The Book of Acts*. They are constitutional in that they lay down fundamental principles and give some outlines of early Christian organization. They are historical in that they chronicle the life of Christ and narrate many events in the early life and growth of the Church.

As already observed, all of the Books of the New Testament were written within the Apostolic Age, the first century of the Christian Era; but two or three

more centuries passed before they were all collected together and finally passed upon as authentic and entitled to a place in the sacred canon. At least three great church councils had part, in succession, in passing upon the validity of these writings. These were the Council of Laodicea, A. D. 369; the Council of Hippo Regius, A. D. 393; and the Council of Carthage, A. D. 397.

Tertullian, one of the voluminous Christian authors of the early centuries, is said to have been the first to call this collection of writings the New Testament.

In Palestine and adjacent regions during the time of Christ and throughout the Apostolic Age, the Jews used three languages: Hebrew, Greek, and Aramaic. After the return from the Babylonian exile, Aramaic generally displaced Hebrew as the everyday speech of the people. Hebrew became a sacred language, the language of the learned. A little later Hellenistic Greek, which was carried all over the East by the conquests of Alexander the Great and his successors, came into Palestine as a familiar tongue. Accordingly, in the time of Christ both Hellenistic Greek and Aramaic were in common use among the people of the Bible lands. But all or nearly all of the books of the New Testament were first written in Hellenistic Greek. Possibly Matthew first wrote his *Gospel* in Hebrew, later in Greek.

As time went on, of course, manuscript copies of the several books were multiplied, and many of them were translated into other languages; but Greek, Hellenistic Greek, was the original language of the New Testament, as Hebrew was of the Old Testament.

Many ancient manuscripts, carefully done by professional copyists, are still preserved. It was fourteen

centuries until printing was invented in Europe, and then it was more than a half-century longer until the Bible was printed in its original languages. The first published edition of the New Testament in Greek was brought out in the year 1516 at Basel, Switzerland, by the great Dutch scholar, Erasmus. This had much to do with bringing on the Reformation (Protestant Revolution).

Recommended Readings for Chapter I

Conybeare and Howson: *Life and Epistles of Paul;* People's Edition, pages 121–138.
Farrar: *Early Days of Christianity,* pages 53–157; 557–566.
Fisher: *History of the Christian Church,* 1–44.
Gilbert: *The Apostolic Age,* 15–44.
Luke: *Acts of the Apostles,* (the whole book).
Nichols: *Growth of the Christian Church,* Vol. I, 1–26.
Rainy: *The Ancient Catholic Church,* 1–26.
Robinson and Breasted: *Outlines of European History,* Part I: 232–239; 296–313.
Rowe: *Landmarks in Christian History,* 1–30.
Schaff: *History of the Christian Church,* Vol. I, 187–222.
Sell: *Studies in Early Church History,* 30–42; 92–108.
Tucker: *Builders of the Church,* 13–20.
Walker: *History of the Christian Church,* 11–41.
Webster: *History of Mankind,* 203–216.

Special Note

It can hardly be expected that any one student will read all of the passages recommended. A variety are suggested in the hope that some will be available for every one.

Review Questions

1. What do we mean by the Apostolic Age?
2. What Jewish city was captured and destroyed by the Romans in the year A. D. 70?
3. What city was the second great center of the Christian Church?
4. In what language was the New Testament written?
5. What New Testament writer was probably a Greek physician?
6. What is the oldest and most valuable source-book on the Christian Church?
7. In what city is the Arch of Titus? What notable scenes are depicted on it?
8. Who was Roman Emperor at the beginning of the Apostolic Age?
9. Who first applied the term " New Testament " to the Gospels, Epistles, etc.?
10. What famous scholar published the first edition of the New Testament in Greek after the invention of printing?
11. What Apostle wrote about half the books of the New Testament?
12. Who wrote the Acts of the Apostles?
13. Who wrote an interesting book entitled *Studies in Early Church History?*
14. What two cities were buried by a volcano in the year A. D. 79?
15. What does the word " gospel " mean?

II

THE TRIAL BY FIRE

TWO AND A HALF CENTURIES OF PERSECUTION

THAT the early Church was soon tried by fire and sword is evident from the fact that all of the Twelve Apostles, it is said, except John, died by violence. With the exception of Judas Iscariot, who committed suicide, they all or nearly all suffered martyrdom—valiant witnesses to the new faith.

Stephen, the first Christian martyr, (not one of the Twelve) was stoned to death, as we are told in Acts 7, soon after Pentecost. James the brother of John, the first of the Apostles to suffer martyrdom, was put to death by King Herod about eleven years after the stoning of Stephen. (See Acts 12: 2.)

Stephen and James suffered death at Jerusalem. The places where the other Apostles died were widely scattered in many lands—some in Asia Minor, some in Africa, one perhaps in Armenia, one or two at Rome. In the eighth chapter of Acts we are told that the disciples who were scattered abroad went everywhere preaching the word. In Acts 11, Phenice and Cyprus and Antioch are named as some of the places to which they went. But, as we have seen, the Apostles went much farther. At first the Apostles remained at Jerusalem (Acts 8: 1), even while the other disciples were being scattered abroad; but in time, perhaps after

twelve or fifteen years, the Apostles too, both of necessity and by choice, went out into all the countries of the Mediterranean world, and beyond it.

The various traditions as to where and how the Apostles were put to death are somewhat in conflict, yet it may be worth while to recount some of them briefly. Matthew, it is said, suffered martyrdom in Ethiopia. Ethiopia is in East Africa, between the headwaters of the River Nile and the Red Sea. It is the land from which had come the high official, the Ethiopian eunuch, to whom Philip the Evangelist (one of the first deacons) preached so effectively on the road near Gaza. (See Acts 8: 27.)

James the son of Alpheus, called James the Less, laboured in Egypt, we are told, and was there crucified. Philip, the Apostle, is said to have preached in Phrygia, Asia Minor, and is reported to have died there, at Hierapolis; though the time and manner of his death are in much uncertainty. Judas, the Apostle, not Iscariot, is credited with having preached in Syria, Arabia, Mesopotamia, Persia, and other countries. At least one writer, Nicephorus, says that he died a natural death at Edessa, a city of Mesopotamia. The Syrian tradition asserts that he was martyred in Phenicia. The churches of western Europe regard Persia as the chief field of his labours and the scene of his martyrdom.

Simon the Zealot, or Simon Zelotes, is reported to have preached in Egypt, Cyrene, and other parts of northern Africa. Some of the early writers state that he was put to death in Judea during the reign of the Emperor Domitian, towards the end of the first century.

Thomas, the famous doubter, if we may believe half

of the ancient narratives, had a wide and notable field of missionary labours. The earlier traditions assert that he preached in Parthia or Persia, and that he was buried at Edessa, in Mesopotamia. Later accounts take him farther east, even into India; and it is stated that his martyrdom differed from that of the other Apostles, in that he was killed by being thrust through with a spear. In southern India to-day is a religious order called the " Thomas Christians," or " Christians of St. Thomas." They claim the Apostle Thomas as the founder of their church. Near the city of Madras, in southern India, is a mountain called Mount St. Thomas. This is reputed to be the place of his martyrdom. He is sometimes called the Apostle of India. His death is commemorated by the Latin Church on December 21; by the Greek Church on October 6; and by the " Indians " on July 1.

Andrew, Simon Peter's brother, is said to have preached in Scythia, in Russia, in Asia Minor, in Thrace, and in Greece. Early writers say that he suffered martyrdom in Greece, at Patræ. Some of the oldest accounts are to the effect that he was put to death by being nailed to an olive-tree. Other accounts speak of him as having been crucified. A widespread belief has existed for centuries that he was nailed to a saltire cross—one shaped like the letter X. This is no doubt the reason why we call such a cross a St. Andrew's cross. However, some of the old statues and paintings represent him as suffering on a Roman (upright) cross.

Andrew was venerated at Byzantium, the ancient Constantinople; and he is regarded as the patron saint of Russia and of Scotland. Both the Greek Catholics and the Roman Catholics celebrate November 30 as

St. Andrew's Day, holding this to be the anniversary of his martyrdom.

St. Bartholomew's Day is August 24. It was made terribly memorable in France in the year 1572 by a religious tragedy, an extensive massacre of Huguenots. Wars had been going on in France for some years between the Catholics and the Protestants, and this was a climax of atrocities.

Nicephorus, the learned Greek writer, says that Bartholomew was put to death in Cilicia, the native country of St. Paul, in Asia Minor; but the most widely accepted tradition locates his martyrdom farther east, in Armenia.

In the beautiful cathedral of Milan, Italy, is a remarkable marble statue of St. Bartholomew, which attempts to portray one terrible feature of his final sufferings. It represents him flayed alive. According to the traditions, he was flayed alive and then crucified, head downwards.

All Roman Catholics and many Protestant scholars accept the tradition that St. Peter was put to death at Rome under the Emperor Nero, in or about the year A. D. 64. Some assert that he was crucified and, at his own request, head downwards, his sense of unworthiness making him unwilling to suffer upright as his Master had done. It is generally accepted as a fact that St. Paul was put to death at Rome, probably under Nero. Some scholars place the date of his martyrdom in A. D. 64, others in 68. If he did not suffer until 68 it is probable that he was at liberty for two or three years between 64 and 68; and it is believed by many that he, within that period, made missionary tours in Spain and other countries.

An old saying, often repeated, is that the blood of

the martyrs is the seed of the church. This has doubtless been true in different ways. At Rome is an example of it in a splendid and material way. St. Peter's Cathedral, the largest church in the world, stands over the spot where, according to tradition, Peter suffered death. Another church, St. Paul's Without the Walls, stands upon the place where, it is asserted, Paul was buried. This is also a very large church, and more beautiful than St. Peter's.

St. John, as we have seen, was perhaps the only one of the twelve Apostles to die a natural death; but even he did not escape persecution. For example, it seems well established that he wrote the *Book of Revelation* while in banishment on the Isle of Patmos. This was evidently about the year A. D. 96, at or near the end of the reign of the Emperor Domitian. It seems probable that John returned to Ephesus after his exile on Patmos. He is said to have extended his Apostolic oversight to a number of churches around Ephesus, as well as to those in the city.

Our information about the later years of St. John is well supported by a number of early writers of good standing. Among them are Ignatius of Antioch (50–110), Irenæus of Lyons (130–202), Clement of Alexandria (150–215), Jerome of Bethlehem (340–420), and others. Irenæus was a disciple of Polycarp of Smyrna (69–155), and Polycarp was a disciple of John. Ignatius of Antioch was also a disciple of John. Papias of Phrygia, another voluminous writer of the second century, was a companion of Polycarp and a disciple of John.

Ignatius and Polycarp both suffered martyrdom.

The first persecutions of the Christians, in Palestine and adjacent regions, were evidently due to religious

bigotry and prejudice, and were instigated mainly by the religious leaders of the Jews. Jealousy and a zeal for orthodoxy were potent factors. Opposition on these grounds probably continued for a good while, but before the end of the Apostolic Age (the first century) political and racial, and perhaps social and personal, factors entered into the situation. Then began systematic efforts on the part of the Roman rulers to suppress the Christians, because they were regarded as odious to the gods and dangerous to the state. In a few instances, perhaps, the depraved and vicious natures of the emperors found a savage delight and entertainment in persecution. Moreover, the animosity of the common people was aroused against the Christians because the more superstitious of the heathen were deeply attached to the old divinities. If a famine or a fire or a pestilence fell upon a city or a country, the immediate conclusion was that the wrath of the gods was being poured out because of the infidelity of the Christians. A new religion, no matter how bad it is, is certain to attract some followers; and a new religion, no matter how good it is, is certain to arouse some opposition. Sometimes the better it is, the more opposition it encounters. So it was with Christianity in those early days.

The chief men of the Jews at Rome, who were called together in council by Paul when he arrived there in A. D. 63, summed up the facts in a nutshell when they said: "As concerning this sect, we know that everywhere it is spoken against." (See Acts 28: 22.)

The first notable series of heathen persecutions were those under Nero, in the year 64. The famous Roman historian Tacitus relates a good many facts pertaining thereto. Nero, who was suspected of having set fire

to the city of Rome, tried to divert attention from himself by charging the Christians with responsibility for that terrible conflagration.

"The Roman Empire was at first, by its laws of justice," says Dr. Schaff, "the protector of Christianity, without knowing its true character, and came to the rescue of Paul on several critical occasions, as in Corinth through the Proconsul Annæus Gallio, in Jerusalem through the Captain Lysias, and in Cæsarea through the Procurator Festus." (See Schaff: *History of the Christian Church,* Vol. I, page 377.)

The burning of Rome was a grievous calamity, and grievously did the Christians answer for it. For seven nights and six days the fire raged. Then it burst out again and continued for three days more. It was one of the most destructive fires in history. Who was really responsible for the disaster has never been determined, but rumour traced it to Nero. He, it was said, wished to produce a spectacle to rival the burning of Troy, and to gratify an ambition to rebuild the city for his own glory.

The Christians, as we have seen, were everywhere spoken against, and Nero seized the popular prejudice to divert suspicion from himself. At the same time he saw an opportunity, in putting Christians to death, to gratify his own diabolical cruelty and also to entertain the idle crowds with the savage spectacles of which they were so fond. Multitudes of Christians were put to death with shocking tortures. Some were crucified; some were sewed up in the skins of wild beasts and exposed in the arena to savage dogs; and some were burned to illuminate the hideous night. In the imperial gardens men and women, covered with pitch, oil, and other inflammable substances, were nailed to posts of

pine wood, lighted, and burned as torches for the amusement of the howling mobs. The emperor, in fantastic dress, gave exhibitions of his horsemanship and skill as a chariot-driver. (See Fisher: *History of the Christian Church,* page 31.)

It was probably in or about this time that Peter or Paul, it may be both, suffered death at Rome. In the eloquent words of Dr. Philip Schaff: "Jerusalem crucified the Lord, Rome beheaded and crucified His chief apostles and plunged the whole Roman church into a baptism of blood. Rome became, for good and for evil, the Jerusalem of Christendom, and the Vatican hill the Golgotha of the West. Peter and Paul, like a new Romulus and Remus, laid the foundation of a spiritual empire vaster and more enduring than that of the Cæsars." (See Schaff: *History of the Christian Church,* Third Revision, Vol. I, pages 376, 377.)

This persecution under Nero centered at Rome, but there are evidences to show that it was not limited to the imperial city. The example of the emperor in the capital of the empire was no doubt imitated to some extent in other places. The *Epistle to the Hebrews* was probably written somewhere in Italy about this time. The graphic horrors set forth in the eleventh chapter of that well known writing (verses 36–38) may have occurred at Rome and other places in Italy during the persecutions under Nero.

Tacitus states that along with the accusation laid against the Christians of having fired Rome, they were also accused of hating the human race! (See Fisher: *History of the Christian Church,* page 31.) It was indeed a time to remember the words of the Master: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against

you falsely, for my sake." Beyond a doubt it was the recollection of such words as these that gave the sufferers fortitude.

In the persecutions by Nero a precedent was set, and other atrocities soon followed. Under the Emperor Domitian, in A. D. 95 and 96, many Christians were tortured and put to death. Both Christians and Jews at this time were charged with being atheists. They were atheists—like Socrates. They did not worship the gods that the state worshiped. At this time three eminent Christians, among others of humbler rank, suffered. One of them was Flavius Clement, the emperor's cousin, who was put to death. Clement's wife, Flavia Domitilla, was banished. And it was evidently at this time that St. John was banished to the Isle of Patmos. (See Fisher: *History of the Christian Church,* page 34.)

After various bad emperors, came five who are known in history as the "Good" emperors. They were Nerva (96–98), Trajan (98–117), Hadrian (117–138), Antoninus Pius (138–161), and Marcus Aurelius (161–180). But even they, some of them, persecuted the Christians, or permitted them to be persecuted. Not because they were cruel or bloodthirsty, but because they were conscientious and misinformed. These emperors felt under obligation to preserve the ancient religions. The Christians were accused not only of teaching new doctrines, which they did, and of being haters of the human race, but also of teaching things that were dangerous to the state, to the empire.

At the end of Trajan's reign or at the beginning of that of Hadrian, Ignatius, bishop of Antioch, was put to death. He was condemned to be killed by wild

beasts in the arena, and for that purpose was taken to Rome under a guard of ten Roman soldiers. They passed through Asia Minor, stopping here and there along the way, being received with Christian hospitality by the churches along the journey. At Smyrna Ignatius wrote letters to the churches of Ephesus, Magnesia, Tralles (all in Asia Minor), and Rome. Farther on, at Troas, he wrote to the churches at Philadelphia and Smyrna; and to Polycarp, bishop of Smyrna. He thus was led on to Rome, where he suffered martyrdom. In later times it was believed that his remains were carried back to Antioch for burial.

One of the eminent victims of an outbreak under Antoninus Pius was the venerable Polycarp, bishop of Smyrna. At the age of eighty-six or above he was arraigned on trial for his life. He might have escaped, but he did not. He was required to curse Christ, as the price of his life. "Six and eighty years have I served Him," was his reply, "and He has done me nothing but good; and how could I curse Him, my Lord and my Saviour!" He was burned to death. (See Fisher: *History of the Christian Church,* page 48.)

Early in the reign of Marcus Aurelius a great plague visited many parts of the empire. This, with many other things, revived persecution of the Christians. One of the notable victims of this fury was Justin, now called Justin Martyr. He is said to have been beheaded at Rome in or about the year 165. He has left valuable writings. From these we learn that certain churches in what is now France, notably those at Lyons and Vienne, suffered severely.

The emperor, Marcus Aurelius, had a Christian heart, but did not know it. He was in many ways an admirable character. His writings set forth a beautiful

philosophy of life; but he had a keen sense of duty and so persecuted the Christians because they were misrepresented to him, and so were regarded by him as dangerous to peace, religion, and good order. In the city of Rome to-day, on the Capitol Hill, may be seen a splendid bronze statue, on horseback, of the Emperor Marcus Aurelius. It was preserved through the Middle Ages because of an interesting error. After Rome became Christian many, perhaps most, of the statues of the heathen emperors and others were broken up or otherwise destroyed. This particular statue of Marcus Aurelius was preserved, it is said, because it was at that time thought to be an image of Constantine the Great, the first Christian emperor.

After the death of Marcus Aurelius in A. D. 180, there was no general attack upon the Christians for nearly seventy years. There were occasional persecutions here or there, as now or then one or another of the "soldier emperors" because temporarily zealous for the preservation of the old heathen gods. For example, around the year 200, both before and after, under Septimius Severus, the Christians in northern Africa suffered considerably. Among the martyrs there at that time were two women, Perpetua and Felicitas, whose faith and fortitude were conspicuous. Under the next emperor, Caracalla, persecutions were continued, 211–217. Also under Maximinus, 235–238, there were furious outbreaks against the Christians, especially in parts of Asia Minor, due to destructive earthquakes in Cappadocia and Pontus, and signal calamities elsewhere. From 238 to 249 the churches had rest. By that time the numbers of Christians had so much increased that Origen, the most prolific Christian writer up to that period, expressed the belief that

the Gospel would in time supplant the religion of the heathen. He was the first to express that opinion, so far as records show.

Origen was a native of Alexandria, Egypt, born about the year 185. His parents were Christians and his father, Leonidas, suffered a martyr's death under Septimius Severus in 202. Fifty-two years later Origen himself died from the effects of tortures and imprisonment, probably at Cæsarea, that important city on the coast of Palestine.

As already indicated, the persecutions between A. D. 180 and A. D. 249, although sometimes violent, were intermittent and limited in extent; but in 249 the new emperor, Decius, set out to restore the ancient gods of the empire and to root out Christianity. He went about it in a systematic way. The persecution was general. All Christians, within a given time, were to appear before a magistrate, adjure their religion, and offer sacrifice to the gods of Rome. Some did so. Terrified, they took part in heathen worship or procured false certificates that they had done so. But many remained steadfast and suffered for their faith. The reign of Decius lasted only two years; but under his successors, Gallus and Valerian, the Christians came in for nine years more of persecution. Under Gallus two Roman bishops, Cornelius and Lucius, were martyrs. Under Valerian (253–260) the Roman bishop Sixtus and four deacons of his church were put to death; also Cyprian, the venerable bishop of Carthage, in Africa.

From the year A. D. 260 to about the year 300, a period of some forty years, the Christians had rest; then under the Emperor Diocletian the last and the worst of all the persecutions broke out. In the year

303 Diocletian began a series of edicts to carry out his plans for extirpating Christianity and reëstablishing the old systems of worship. During the next eight years, under Diocletian and his successors, the Christians suffered terribly. These persecutions fell upon a wide region—not Italy only, but also Spain, France, Britain, and other parts of the empire. (See Fisher: *History of the Christian Church,* page 50.)

Then, in A. D. 311, Galerius, associate emperor, proclaimed toleration; and in 313 Constantine, now known in history as Constantine the Great, accepted the new faith himself and issued his famous edict of toleration at Milan. Thus Christianity passed out of the fires of persecution into the smiles of imperial favour.

In the city of Rome to-day, in and near the ancient forum, may be seen three triumphal arches. One was erected in the year 80, to commemorate the capture of Jerusalem by Titus. The second was built in the year 203 by Septimius Severus, one of the persecuting emperors, to commemorate some of his military expeditions; and the third, the most splendid, was constructed in 312 by Constantine the Great, to celebrate a great victory and to bear witness to the triumph of the Cross.

Within a stone's throw of the splendid arch of Constantine, the first Christian emperor, towers the vast ruin of the Coliseum, the most tragic monument of pagan Rome. It seated 80,000 people. It was a marvel of architecture. Within its encircling walls is the bloody arena, about half an acre in size, in which many of the early Christians and other victims, men and women, men and beasts, were tortured and killed to make a Roman holiday. It is a place wondrous and magnificent, even in its silent desolation, but one al-

most fears to tread there, lest the blood of victims slain, blood of thousands of men and blood of thousands of beasts, cry out from the ground.

Just outside the ancient walls of Rome are the Catacombs. These are a labyrinth of tunnels underground, in the soft sandstone, constructed by the early Christians as burial places for their dead. Many of the Romans cremated the bodies of their dead, but the Christians looked upon cremation with disfavour. Some of the Christian dead were buried in ordinary cemeteries, but evidently the Catacombs were used for centuries and became the resting places for thousands, perhaps millions, of bodies.

There are catacombs at many places in the ancient Christian world—in Asia Minor, Syria, Egypt, Sicily, and various places in Italy; but the most extensive and the most celebrated are those around Rome. They consist of narrow tunnels on three or four different levels, one below another and one beside another, miles and miles of them. One authority, De Rossi, has estimated that they would total six hundred miles. The lowest galleries are perhaps one hundred feet below the surface of the earth.

During the years of persecution the Catacombs were excavated rapidly. Many of the martyrs were buried there. In the Catacombs the living Christians often took refuge to escape arrest; for these burial places were looked upon as sacred even by the Romans. The rites and services of the church were held in these dark caverns of silence, and many inscriptions of record and symbols of worship were placed therein upon the walls and upon tablets. Thousands of crude pictures and designs of religious significance were also carved or painted there. The pictures, inscriptions,

and symbols in the Catacombs tell us most that we know about early Christian art, and at the same time reveal a good many facts about primitive Christian life that otherwise we should not know.

In one of the small chambers of the Catacombs, not far from the famous Appian Way and the celebrated Quo Vadis Chapel, is the white marble effigy of a young woman, one of the martyrs of those distant years. Beside it stand vases of beautiful flowers, and candles perpetually burning. They all seem to speak with potent voices. The white marble seems to whisper of purity; the flowers yield fragrance; the candles give light. As we stand there in the deep silence we think of sweetness and life and light planted so long ago in a dark and hostile world, blown upon and beaten and scattered, but never put out.

Recommended Readings for Chapter II

Fisher: *History of the Christian Church,* pages 30, 31, 33, 46–51.
Gilbert: *The Apostolic Age,* 47–95.
Lecky: *History of European Morals,* Vol. I, 395–468.
Nichols: *Growth of the Christian Church,* Vol. I, 34–36.
Rainy: *The Ancient Catholic Church,* 44–49.
Rowe: *Landmarks in Christian History,* 32–36.
Schaff: *History of the Christian Church,* Vol. I, 249, 250; 380; 427, 428; Vol. II, 31–84.
Sell: *Studies in Early Church History,* 68–77; 128–149.
Sienkiewicz: *Quo Vadis;* the chapter on the burning of Rome.
Tucker: *Builders of the Church,* 21–27.
Walker: *History of the Christian Church,* 48–52.
Wayland: *The Twelve Apostles,* 181–194.
Webster: *History of Mankind,* 193–216.

Review Questions

1. Which one of the Apostles probably died a natural death?
2. Which one, according to tradition, preached in India?
3. Andrew is the patron saint of what two countries?
4. Which two of the Apostles were probably executed in Rome?
5. The Christians were first persecuted by what people?
6. From A. D. 64 to 311 they were persecuted much of the time by whom?
7. What excuse did Nero give for persecuting them?
8. Why did Marcus Aurelius persecute them?
9. What venerable disciple of John was martyred in A. D. 155?
10. The last and worst persecution was under what emperor?
11. Who was the first Christian Roman emperor?
12. What famous Roman historian tells of the persecutions of the Christians?
13. What bishop, on his way to Rome to die, wrote seven epistles?
14. Name two women who suffered under Septimius Severus.
15. Of what historical value are the Catacombs?

III

THE TRIAL BY FAVOUR

SIX CENTURIES OF POPULARITY

THE year A. D. 313 marks a turning point in the history of the Christian Church. In that year, as we have seen, at the city of Milan, in northern Italy, the Emperor Constantine, known familiarly now as Constantine the Great, issued a famous decree by which Christianity was recognized and legalized. In this he confirmed what Galerius had done two years before. The old heathen religions were still recognized and by many were still practiced; but from this time on Christianity became popular, grew rapidly, and soon rose to influence and power. Constantine himself became a Christian, and his example was followed by most of his successors. From that time on kings, princes, and other rulers, by whatever titles they were known, came rapidly to the support of the new faith, and the Christian Church soon became the most powerful institution in Europe. Beyond Europe, indeed. Its authority soon extended into western Asia and northern Africa.

Constantine was a heroic figure. Imposing in presence, sagacious in understanding, he was eminent in administrative ability. He was also renowned as a warrior. It was in a decisive battle, in the autumn of 312, we are told, that he made choice of the new faith. In the sky he saw, or thought he saw, a flaming cross,

and on it these words, "In this conquer." Being victorious in this battle, he adopted the cross as his standard. Thereafter it was carried at the head of his armies. He became the outstanding champion of the Christian cause. "Imperial favour, in the room of imperial hostility," says Dr. Fisher, "was now the source of peril to the Church." (See Fisher: *History of the Christian Church,* page 89.)

Prosperity, in time, almost overthrew what adversity had failed to shake. Constantine himself did and permitted many things that we should regard inconsistent with a thorough conversion. For example, he occasionally ordered the pagan soothsayers to be consulted. He retained the office and performed the duties of Pontifex Maximus, chief priest in the old state system. He postponed Christian baptism until the day before his death (337). About the year 327 he permitted a temple to be erected to himself, and allowed worship to be offered him. After his death his heathen subjects enrolled him among the gods. This was following a long established custom. Many of the emperors had been deified.

On the other hand, Constantine prohibited those pagan rites which involved immorality or magic. He released the Christian clergy from certain political duties that were regarded as burdensome. In the year 315 he freed the churches from certain taxes. About the year 316 he legalized the freeing of slaves which took place in the churches. In 321 the churches were granted the privilege of receiving legacies. Up to the year 323 his coins continued to bear the images and inscriptions of various heathen gods, but after that date they bore only allegorical symbols. He wished to see all of the Christian churches unified, and strove

to employ their influence as a force in the government of the empire. He did not make Christianity the state religion—he made it a legal religion and showed it special favours. Many years later, towards the end of the century, the emperors Gratian and Theodosius went a step farther and made Christianity the only legal religion. They withdrew state support from paganism and limited pagan worship.

In the meantime, however, for a brief period of three years, 361–363, the Emperor Julian, known in history as Julian the Apostate, made unsuccessful efforts to bring Christianity into disrepute.

Referring again to Constantine the Great, his works lived after him. This was true in things material as well as in things spiritual. For example, he built an arch; he built a city. The arch, which still remains in the city of Rome, the best preserved of all the city's ancient monuments, really commemorates the emperor's acceptance of the new faith; for he erected it to celebrate the battle, the victory, in which the cross became his standard. The city he built was Constantinople. In recent centuries it has fallen into unworthy and un-Christian hands, but for more than a thousand years Constantinople was the great bulwark of Christianity in the East.

For some years before the time of Constantine the Roman empire had been so large that one emperor was hardly equal to the task of ruling it all, so an associate or an assistant was appointed and the task was divided. One had his capital at Rome, the other at Byzantium, an old Greek city near the Black Sea. After Constantine had made himself sole ruler of the empire, he decided to make Byzantium his chief city. Accordingly, he rebuilt it and renamed it. Many an ancient

city of the empire was stripped of its choicest monuments to beautify his new capital. By the year A. D. 330 it was a glorious residence for royalty, and the emperor gave it his own name. Constantinople was the city of Constantine; and in it he allowed only Christian worship.

Later Constantinople and Rome became rivals. Each had its emperor; each had its bishop; and bishops no less than emperors were often rivals for honour and power; but long after the temporal power at Rome had fallen into barbarian hands Constantinople, the city of Constantine, held out against them; and later, during a stressful period of seven centuries, it held back the Mohammedan flood that would otherwise have deluged all Europe.

Another of Constantine's great monuments was the council of Nicea, in 325, the first of the ecumenical councils. This was a monument spiritual rather than material, but nevertheless splendid and enduring. Ecumenical means general, universal, for the whole Church. As we have seen, Constantine was anxious to have the Church (the churches) unified. The Nicene Council of 325 perhaps did not adequately represent all the churches, but it approached that ideal. It did not succeed in composing or settling permanently all of the different teachings that were being propagated by this one or that one, but it was mainly orthodox. It did not bring about that unity that Constantine so much desired, but it established worthy practices and set strong precedents that became a cherished heritage of succeeding ages. (See Fisher: *History of the Christian Church,* pages 129, 130.)

In this brief review we are attempting to present only a few of the Christian rulers of ancient and medieval

Europe—emperors and kings—whose contributions to the early Church were outstanding.

Constantine the Great, first Roman emperor to embrace and foster Christianity, died in the year A. D. 337. A century and a half later the conversion of Clovis, king of the Franks, began another notable chapter of church history. The Franks were a collection of German tribes that lived mainly in what is now France. Clovis started out on his royal career in 481 as king of one small tribe; he wound up, according to the chronicles of the time, by being king of nearly all the Frankish tribes, and by being a mighty instrument in the hands of the Church in forwarding missionary work in northwestern Europe.

In certain respects the conversion of Clovis was similar to that of Constantine. As the story goes, in the year 496 he was engaged in a hard battle with the Alamanni, another German tribe. Seeing his men on the verge of defeat, Clovis cried aloud to Jesus for help, vowing that if he were successful he would become a Christian. Having won the victory he went to Rheims with his army. There he was instructed by the bishop and baptized; and more than 3,000 of his soldiers were baptized also. Clovis was hailed as a new Constantine, a second David. He was told that it was his duty to protect, defend, and extend the Church.

The story is narrated at length in the writings of Gregory, who was bishop of Tours from 573 to 594.

Clovis is reported to have followed instructions with vigour and effectiveness—sometimes, indeed, with ruthlessness and treachery. In all probability he did pretty well for one who had grown up a fighting barbarian. It is hard even for Christianity, in the hands of the

best teachers, to turn savages into saints in one generation.

At any rate, the conversion of Clovis and the Franks had important and far-reaching consequences. It put the Franks in touch with Rome. This in succeeding centuries gave the Frankish kings wide fields of service and large responsibilities, extended and quickened missionary activity in western Europe, and greatly enlarged and strengthened the prestige and power of the bishops of Rome.

An even hundred years after the conversion of Clovis (Ludwig), king of the Franks, a notable victory in missionary enterprise was won just across the channel westward, in Britain—what is now England. It came about in this wise. In Rome one day a pious abbot, Gregory by name, saw some boys in the slave market. With fair hair and blue eyes they were good to look upon. Gregory was attracted by them. "Who are they?" he inquired. The reply was, "They are Angles." "Angels, they should be called," remarked Gregory. And from that day forth he was anxious to go to Angle-land to preach the Gospel.

Never was he able to go; but in the year A. D. 590 he was made bishop of Rome, and then he was in a position to send others. In 596 he sent Augustine, with thirty or forty companions, to evangelize the Angles—the people of what we now call England. In the next spring, 597, Augustine and his associates landed on the Island of Thanet, in what is now Kent County.

Kent had been settled mainly by the Jutes; but the Angles and the Saxons were in neighbouring parts of the country; and Augustine's work soon reached them all. Angle-land, England, soon became Christianized.

This was not the first time that Christianity had

been planted in Britain. For 350 years the Romans had been masters of Britain—that part at least of the island that is now England. From about A. D. 60 to 410 or later Britain had been a part of the far-flung Roman Empire; and within that time the Gospel had been preached there and many churches had been established. By the year 314, in the time of Constantine the Great, there were bishops at York, London, and Lincoln—perhaps at other places. We know of these three, because in the year named (314) these bishops attended a church council that was held at Arles, in France. But in A. D. 449 the Angles, Saxons, and Jutes came in (began to come in) and conquered Britain. They were heathen. The Romanized and Christianized Britons were killed and driven out—driven northward and westward. They went fleeing for their lives; but like the earlier fugitives from Jerusalem they took their religion with them—little else, perhaps. In the mountains of Wales, in the hills of Cornwall, in the islands off Scotland, and over in Ireland they hid themselves. In those regions they preserved their race and their religion. These were the British, or Celtic, Christians. Of them was King Arthur, of the luminous legends. In time they turned missionaries—we shall hear of them again.

St. Augustine and his associates, who came as missionaries from Rome in 597, chose Kent as the place to begin their labours for two reasons. Perhaps three. It was accessible—near France. In the second place, Ethelbert, king of Kent, was powerful, influential. And in the third place, his wife was already a Christian. Her name was Bertha. She was a Frankish princess; and we remember that the Franks, under Clovis, had adopted Christianity a hundred years before this time.

Clotilde, the wife of Clovis, had been a Christian. Her exhortations had inclined him to call upon Jesus in the hour of need, as Gregory of Tours relates. If all the work of godly women in the early history of the Christian Church were written in a book the volume would be a large one.

Before Augustine landed in Kent the Christian queen, Bertha, had no doubt already taught Ethelbert something of her religion. Ethelbert received Augustine and his co-labourers hospitably; but his old superstitions were shown in the fact that he met them out of doors—not inside a house. He evidently feared sorcery or magic, and felt safer in the open air. But Augustine and his associates were made comfortable at Canterbury; and on Whitsunday (597) Ethelbert submitted to baptism. His example soon led many others to embrace the new faith. That same year Augustine went over to France (Arles), by direction of the Pope, and was there consecrated Archbishop of Canterbury and primate (metropolitan) of England.

Following the directions of the Pope, Gregory the Great, Augustine and his assistants adopted a very liberal policy in England in dealing with heathenism. For example, buildings that had been used for heathen worship were not destroyed; they were washed with holy water, altars were erected in them, and they were used for Christian purposes. If bodies and souls of men could be converted, so could buildings.

Augustine, usually called St. Augustine, died in 604 and was buried at Canterbury. In the year 1091, after a splendid cathedral had been erected there, his body was placed therein.

At Canterbury, not far from the cathedral, is an old church named St. Martin's. It is called the mother

church of England. It is built on the site of Queen Bertha's chapel; and there it is said her husband, King Ethelbert, was baptized.

By the year 664 the missionaries from Rome and Canterbury had reached the far north of England. There they met a rival band, missionaries, from Scotland. Those from Scotland were Celtic (British) Christians, descendants of those whom the Angles, Saxons, and Jutes had driven westward into Wales and Ireland 200 years before. In Ireland these people had been stimulated in their missionary zeal by St. Patrick and other leaders.

In 563 Columba, of Donegal, a zealous Irish teacher, with twelve disciples, went over to Scotland. There they converted the Picts and other Scottish tribes. They were given the little island of Iona for their home and headquarters. Iona, under the influence of Columba, became the great center of missionary activity among the Celtic Christians. On that island to-day are buildings and stone crosses that commemorate their work.

St. Columba died at Iona in 597, almost on the very day that Augustine at Canterbury baptized King Ethelbert. Columba died, but his disciples went marching on. By 664 and earlier the disciples of Columba from the North met the disciples of Augustine from the South. They met—and of course they did not agree. They both represented streams from the same source, but these streams had been divided for 200 years, and differences had developed.

At Whitby, a famous old monastery whose ruins still may be seen on the seacoast of Northumberland, a council (synod) was held in 664; and Oswiu, king of Northumbria, decided in favour of those from the

South. Thus it came about that the disciples of St. Augustine rather than those of St. Columba were given right of way in England.

This adjustment had momentous consequences. It established a close bond between England and Rome. The Celtic Christians had been cut off from Rome. St. Augustine and his successors came directly from Rome. For this reason and others the kings of England, most of them, for many centuries were loyal to the bishops of Rome. Thereby the Popes were strengthened and England came to enjoy all of the advantages (and suffer from certain disadvantages) that resulted from intimate contact with the Continent of Europe and the imperialism of the Seven Hills.

We shall notice at this time only two more famous Christian kings of medieval Europe whose work and influence contributed potently to the promotion of the faith and to the strengthening of the Church. These two are Charles the Great and Alfred the Great, Frank and Saxon. Of course, Charles often has his name written in the German form, Karl; and more frequently in the Latin combination, Charlemagne.

Charles the Great became king of the Franks, or some of the Franks, in 768. During the next thirty years, by marriages, by political alliances, and by war he extended his authority over most of Europe; and in the year 800 he was crowned emperor. In theory, as emperor, he was the successor of the Cæsars, and his empire included all the Christian kingdoms in the world. This theory was never fully realized; but as a matter of fact Charles was ruler of about all of Europe except the British Isles, southern Italy, Greece, eastern Russia, and most of Spain.

Charles was a big man in almost every respect.

Physically he was large and strong. Intellectually he was alert and progressive. Politically he was far-seeing and usually wise. As a warrior he was active and generally successful. As an ally and supporter of the bishops of Rome he was able and usually generous. As an educator and lawgiver he was awake and ahead of his time. He, and before him his father, Pippin the Short, were both looked upon as outstanding champions of the Church. His grandfather, Charles Martel, had saved Europe from Mohammedan conquest by defeating the Saracens at Tours in 732 and again at Lyons in 738.

Thus it appears that the Frankish kings for more than 300 years, from Clovis in 496 to Charlemagne in 800 and later, were eminently instrumental in making the Christian Church a great power in western Europe. It was because of them in a measure, as we have seen, that St. Augustine's mission to England was so quickly successful.

The coronation of Charles as emperor was notably spectacular. It was in Rome, on Christmas Day, 800. Charles was kneeling in St. Peter's Church. The bishop of Rome, Leo III, approached from behind while Charles was kneeling and placed a crown upon his head. The multitude shouted and hailed him as emperor. A rosy vision of returning glory sprang up from a dream of ancient days.

Being crowned emperor gave Charles greater responsibility and more dignity, but very little more real power. He was not averse to being emperor, but he probably was not anxious to have the Pope make him emperor, as he did. But it was a rare stroke of diplomacy for the Pope. From that time on the Popes claimed the privilege, as of right, to crown emperors.

Charles accepted the Bible as of supreme authority, and tried to follow its precepts in his legislation. Many of his laws reflect the Bible. He was a great builder of churches, the chief one being at Aachen (Aix-la-Chapelle). He built three great palaces, at as many different cities. At the city of Mainz (Mayence) he constructed a bridge across the swift-flowing Rhine.

His most remarkable work was in education. He collected at his court some of the chief scholars and teachers of Europe—Alcuin, from England; Peter, of Pisa; Paul, the Lombard; and others. He organized his court into a school, and every courtier was given a school name, classical or Biblical. Charles himself was David. The sessions of this school were held mainly in the winters—at other times "David" was usually at war with somebody.

Many clergymen of the time were too ignorant to preach. To assist them in a practical way, Charles had a volume of sermons prepared for their use. He wrote down for preservation the old German songs. He also began to make a grammar of his native language; but this work was left unfinished. He established schools in connection with the cathedrals, the most notable of the cathedral schools being those at Rheims and Orleans; also at the monasteries, many of them. These schools were intended primarily for the clergy, but they were open to all who wished to enter them. Charles would frequently lecture to groups of pupils himself, and he would reprove the rich boys roundly for their indolence, and tell them that they need not expect special favours from him just because their fathers had money.

Very fortunately for us, there was at Charles's court a learned man who kept a record of what went on.

His name was Einhard. He wrote a life of Charles, which is really a history of his times; and from its graphic pages we can get most satisfying glimpses of this great king. This is what Einhard has to say of Charles's learning and habits of study:

"He was very eloquent and could express himself clearly on any subject. He spoke foreign languages besides his own tongue, and was so proficient in Latin that he used it as easily as his own language. Greek he could understand better than he could speak. . . . He was devoted to the study of the liberal arts and was a munificent patron of learned men. Grammar he learned from Peter, an aged deacon of Pisa; in the other studies his chief instructor was Alcuin, a Saxon from England, also a deacon, and the most learned man of his time. With him Charles studied rhetoric, dialectic, and especially astronomy. . . . He tried also to learn to write, keeping tablets under the pillow of his couch to practice on in his leisure hours. But he never succeeded very well, because he began too late in life." (See Thatcher and McNeal: *Source Book for Mediæval History*, page 44.)

This interest in education on the part of Charles is all the more remarkable in view of the fact that he lived in what are known in history as the Dark Ages. Learning was at a low ebb in most parts of Europe. The Roman Empire in the West, which had been made glorious with the art and literature of the Augustan Age, had been broken up by the barbarian tribes of the North; and these had not yet reached any high level of culture. Here and there were individual men who had gone ahead of their companions. They were chiefly clergymen, priests and deacons and bishops of the Christian churches. Very few laymen could read

or write. Only here and there in the gloom of that dark age shined a light. It was always at a church or monastery or some other institution fostered by the Church.

The palace school of Charles the Great was one of the great light centers; and Charles himself, though a man of war, loved the light. Measured by our times, Charles was perhaps not very well educated; but measured by his own time he was illustrious. His strong hand could hold a sword hilt much better than a pen, but he tried to write. He had to give much of his time to wielding scepters, but he loved books and tried to make books. He was not faultless as a Christian, but he was a mighty champion of the Church.

Charles died at Aachen, Einhard tells us, of a fever which the Greeks called pleurisy. This was in the year A. D. 814. Charles was seventy-one years old, and he had reigned forty-six years. He was buried at Aachen, in the great church he had built there.

Alfred the Great, king of England, followed Charles the Great by almost exactly a century, and did in his island kingdom very much the same kind of things that Charles had done on the Continent. Alfred was a lover of learning and of good men. He himself probably had a better education in some respects than had Charles.

Alfred also had a court-school, and he too surrounded himself with scholars, most of whom he brought over from the Continent. Late in life he took up the study of Latin and mastered it so well that he was able to translate Latin books into Anglo-Saxon, the language of his people. He made his translations to help his people. Four books that he translated were the following:

(1) *Consolations of Philosophy,* by Boethius; (2) *History of the World,* by Orosius; (3) *Ecclesiastical History of the English,* by the Venerable Bede; (4) *Pastoral Rule,* by Gregory the Great.

Alfred was also responsible for the compiling of a great historical work, the Anglo-Saxon *Chronicle,* one of the chief sources of early English history.

Alfred checked the invasions of the Danes. He improved the administration of justice through the courts. He had the laws collected and written in Anglo-Saxon. England under him experienced a revival of interest in learning. He strengthened the organization of the Christian Church in England and brought it into more vital contact with the Church (churches) on the Continent. In Wessex he built two new monasteries, endowing them both; and in one of them he placed his own daughter as abbess. He made liberal gifts to churches and monasteries in various parts of his own kingdom, and also to some in France and Ireland. Because of his moral worth and his benevolent service he seems well entitled to be called Alfred the Great.

Alfred was king for thirty years, 871 to 901. Charles the Great lived to be three score years and ten; Alfred died at fifty-two.

Recommended Readings for Chapter III

Bryce: *The Holy Roman Empire;* chapter on the coronation of Charlemagne.
Fisher: *History of the Christian Church,* 87–143.
Lecky: *History of European Morals,* Vol. II, 1–100.
Nichols: *Growth of the Christian Church,* Vol. I, 36–64.
Ogg: *Source Book of Mediæval History,* 68–77; 185–195.
Rainy: *The Ancient Catholic Church,* 268–290.

Robinson and Breasted: *Outlines of European History*, Part I; pages 369–380.
Rowe: *Landmarks in Christian History*, 37–52.
Scherer: *Four Princes*, 59–104.
Thatcher and McNeal: *Source Book for Mediæval History*, 26–54.
Thatcher and Schwill: *Europe in the Middle Age*, 84–139.
Tucker: *Builders of the Church*, 29–37.
Walker: *History of the Christian Church*, 53–134.
Webster: *History of Mankind*, 222–244.

Review Questions

1. In what city did Constantine build a great triumphal arch?
2. What city did he rebuild? Why?
3. In what place was the first ecumenical council held? When?
4. Explain the meaning of ecumenical.
5. What famous king of the Franks was converted in 496?
6. What other king was converted in 597?
7. When was Christianity first introduced into Britain?
8. What two queens helped to convert their husbands?
9. Tell of St. Columba and the Island of Iona.
10. Where is St. Martin's Church? Why is it celebrated?
11. What of Whitby in the year 664?
12. Why was Christmas Day, 800, an important occasion?
13. Who was the chief teacher in Charlemagne's palace-school?
14. In what respects did Alfred the Great resemble Charles the Great?
15. Where did Charlemagne build churches? A bridge?
16. What books did Alfred translate? Into what language?
17. Who wrote about Clovis?
18. Who wrote about Charlemagne?

IV

THE FATHERS AND THEIR WORKS

THE chief Christian writers of the first six centuries, whose works have come down to us, are known as the Fathers; and their contributions to literature and theology are known as the Patristic writings.

In the Roman Catholic Church the writers of the first twelve centuries are comprehended under the general term of Fathers, though rather strict divisions are made in classifying them. Men of acknowledged orthodoxy, authorities in doctrine, were called Church Teachers. The greatest of the Church Teachers were also Church Fathers; for example, Athanasius, Basil the Great, Gregory Nazianzen, and John Chrysostom, in the East; and Jerome, Ambrose, Augustine of Hippo, and Gregory the Great, in the West.

Not all church writers were Church Fathers, nor even Church Teachers. For example, Origen of Cæsarea (born about 185, died about 254) was a prominent writer of the third century, but by some he was not accepted as a Teacher, because of certain accusations of heresy that were brought against him. Likewise Tertullian of Carthage (born about 160, died about 220) was a great writer, but by many he would not be classed as either a Father or a Teacher, though by others he would be accepted as both. Even in the Apostolic Age differences of doctrine appeared. These of course continued; and so the same man was re-

garded perchance as both orthodox and heterodox. It depended on who was judging him. Somebody with a rather keen sense of humour has said, "Orthodoxy is my doxy; heterodoxy is your doxy."

For a considerable time, even after the Apostolic Age, all or nearly all of the writings of the Christians were in the Greek language. The services of the churches, even at Rome, were at first conducted in Greek. It was not until the year A. D. 200 or later that Latin writings of any importance appeared, and then not in Rome, but in North Africa. We are not surprised that the churches at first used the Greek language when we recall the wide field of Greek and the fact that the books of the New Testament were written in Greek. Greek was very generally used throughout the Roman Empire, except in the north and west.

Both Protestants and Catholics, now and then, speak of Apostolic Fathers. When they do so they both probably mean about the same. They mean the disciples of and fellow-labourers with the Apostles; for example, Barnabas, Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, Hermas of Rome, and Papias of Hierapolis.

Barnabas, the companion of Paul on his first missionary tour, is said to have written a treatise which has come down to us, and which is known as the *Epistle of Barnabas*. It apparently was written at Alexandria in Egypt. There is some evidence that Barnabas lived at Alexandria for a while. Tertullian states that Barnabas was author of the *Epistle to the Hebrews*. There is another writing called the *Acts of Barnabas*, which he probably did not write, it being of much later date.

One of the earliest writings by the Apostolic Fathers is a letter to the church at Corinth, written by Clement of Rome, about the year A. D. 96. There were still divisions in the Church at Corinth, as there were in the days of Paul; and this epistle by Clement was written in the effort to pacify the contentions at Corinth. Most of the writings by the early Fathers are earnest and practical. This one by Clement contains a prayer which is possibly one that Clement was accustomed to use in conducting church worship.

This Clement of Rome is supposed to be the same man to whom St. Paul refers in Philippians 4: 3, as a labourer in the Gospel.

Ignatius, bishop of Antioch, who suffered martyrdom at Rome about A. D. 115, wrote at least seven epistles which have been preserved. They are in Greek. Three of them are also found in the Syriac language, evidently abridged translations from the Greek. They were all written while Ignatius was on his long journey to Rome, to suffer death. They show that he was eager for the martyr's crown. They insist upon order in the churches, and this was to be secured by obedience to the bishops.

Clement of Alexandria was a celebrated Greek Father of the latter part of the second century and the early part of the third. He perhaps was born about the year A. D. 150, and it is thought of heathen parents. The place of his nativity is unknown. He was given a liberal education at the hands of many teachers. Finally he came under the instruction of Pantænus, head of the Christian school at Alexandria. Pantænus was a Christian, and soon Clement accepted the new faith. He was ordained a presbyter (elder), and in time became the head of the school at Alexandria, as

the successor of Pantænus. Under Clement and Origen this school became renowned.

During the persecutions under Septimius Severus, Clement left Alexandria. He is known to have been in Palestine and Asia Minor, but his later life is veiled in obscurity.

Clement was a man of wide learning, being proficient in Greek philosophy, literature, and history. Jerome of Bethlehem (340–420) called Clement the most learned of men, but he no doubt was only indulging in a friendly exaggeration. As a theologian Clement ranks high, though he was surpassed by his famous pupil, Origen. Appended to one of Clement's works is one of the earliest Christian hymns, familiar to the modern world in the version which begins, " Shepherd of tender youth."

Origen did and wrote so much that he is called the "Adamantine." He was a pioneer in systematic theology. He was author of the most prominent and valuable of the early defences of the Gospel against the attacks of heathenism. This treatise is known as the reply to Celsus. Celsus was a Greek philosopher who, about the year 178, wrote an attack upon Christianity. This work has been lost, but most of it can be reconstructed out of Origen's reply.

Origen prepared an edition of the Old Testament, working on it for twenty-seven years. By means of his commentaries he rendered a greater service in explaining the Scriptures than any of the other Patristic writers.

Polycarp, bishop of Smyrna, who suffered martyrdom by burning in the year A. D. 155, had sat at the feet of the Apostle John. One of Polycarp's last important undertakings, it is said, was a journey that he

made to Rome to confer with the bishop in that city as to the proper time for celebrating the Resurrection.

Polycarp is credited with having written several letters, but only one of them, one to the Philippians, has come down to us. Not long after his death some one wrote a narrative called the *Martyrdom of Polycarp.* This contains an account of his trial and death.

Polycarp served as a link between St. John and St. Irenæus. Irenæus was a native of Asia Minor, born perhaps about A. D. 130, and was a disciple of Polycarp, who had been a disciple of John. About 170 Irenæus became a presbyter in the church of Lyons, France. There, in 177, he was chosen bishop to succeed Pothinus, who suffered as a martyr in the persecutions under Marcus Aurelius. Irenæus spent the remaining twenty-five or thirty years of his life as bishop of Lyons. When, about the year 200, the controversy broke out again between the churches of the East and those of the West about the proper season to celebrate Easter, Irenæus intervened with a fraternal letter to the bishop of Rome (Victor), trying to bring about peace.

There is a tradition to the effect that Irenæus suffered martyrdom under Septimius Severus, A. D. 202. Gregory of Tours, in his *History of the Franks,* gives what purports to be a full account of the tragedy. Irenæus wrote in Greek a treatise against various heresies. This survives in a Latin translation. It was written about the year 185, and is valuable for the history of doctrine therein contained.

About the year A. D. 100, in a new Roman city that stood in Samaria on the site of the ancient Shechem, was born a heathen boy who was named Justin. He was educated in the heathen religion of his father,

Priscus. He became an ardent student of philosophy. One day while wandering along the seashore he met an old man who began to talk to him about the Jewish prophets and Jesus. After some years, and rather wide travel, Justin became a Christian. His conversion probably took place at Ephesus, in Asia Minor, when he was about thirty-five years old (about A. D. 135). After his conversion he continued to travel and to teach philosophy, but now Christian philosophy. He lived for some years in Rome, and it is said that there he suffered martyrdom about the year 165, during the reign of Marcus Aurelius. The story goes that he was beheaded, having refused to offer sacrifice to the pagan gods. Ever since his death he has been known as Justin the Martyr, sometimes, simply as Justin Martyr.

Justin Martyr wrote three books that have been preserved: A defence of Christianity, addressed to the Emperor Antoninus Pius; and another defence of the same character addressed to the Roman Senate. These defences were called *Apologies;* and Justin Martyr and others who wrote such defences are frequently termed Apologists, or Apologetic Fathers. Justin's third book is entitled a *Dialogue with Tryphon the Jew.* It purports to be a record of an actual discussion at Ephesus.

One of the greatest Fathers of the early Christian Church is best known by a nickname—a soubriquet that he won by the eloquence and charm of his preaching. He was born at Antioch in Syria about the year 346. His parents were Christians, of high social rank. His name was John. In the year 398 he was made bishop of Constantinople. Because of his charities he was known as John the Almsgiver; because of his eloquence he was called the " Golden-Mouth." This,

through the Greek, was "Chrysostom." He is usually called simply Chrysostom.

Constantinople was the capital of the Eastern Empire—the new Rome of the East. The Bishop of Constantinople was in a conspicuous position. He would have attracted wide attention even if he had not been an unusual man; but John the Golden-Mouth was unusual. By his aggressiveness as a church leader he provoked the jealousy of other bishops; by his arraignment of wickedness in high places he brought down upon his head the wrath of the Empress Eudoxia. He was banished. He was recalled. He was banished again, this time to remote distances in Armenia and the Caucasus Mountains. His weary journey on foot occupied three months and led him to the eastern verge of the empire. There he died, in the year 407.

When the news of Chrysostom's death and the manner of it became known it excited deep sorrow among all pious Christians. A sect sprang up in his honour. They took his name, calling themselves *Johannists*. They would not acknowledge his successors in office. For thirty years they refused to be reconciled. Then, in 438, the Emperor Theodosius II was prevailed upon to bring John's body back to Constantinople, where it was solemnly interred, the emperor himself publicly invoking the pardon of God for the crimes of his parents, Eudoxia and Arcadius.

The Greek Catholic Church, of which Constantinople was long the center, commemorates St. Chrysostom on November 13; the Roman Church on January 27.

Chrysostom wrote much. His writings may be grouped under five heads: (1) Homilies (sermons); (2) Commentaries; (3) Epistles (letters to various peo-

ple); (4) Treatises, on various subjects—Providence, the priesthood, etc.; (5) Liturgies (forms for public worship). Of these the Homilies are the most familiar and the most valuable. Thomas Aquinas, a great Christian scholar of the thirteenth century, declared that he would not give Chrysostom's homilies on the Gospel of Matthew in exchange for the whole city of Paris.

Two men by the name of Augustine were eminent in the early Christian Church. One of these we have already noticed—Augustine of Canterbury. He it was, with thirty or forty companions, who carried the Gospel from Rome to England in the year 597.

Even greater, in the history of the Church, was Augustine of Hippo, who lived two centuries earlier. This Augustine was born at Tagaste, in Numidia, about A. D. 354. Numidia was in northern Africa, and lay in about the same region as modern Algeria. Augustine became prominent as bishop of Hippo, in North Africa; and so is frequently called Augustine of Hippo, to distinguish him from Augustine of Canterbury.

Augustine of Hippo was the son of Patricius, a pagan, and of Monica, a devoted Christian. Until the age of thirty-three, Augustine was a man of the world. Some of his conduct almost broke his mother's heart. She followed him to Italy, and there died at Ostia, soon after his conversion. Some of the good people said, in later years, that the Church owed Augustine to the prayers of Monica. It may be so. Possibly her prayers had power in other souls also, for Augustine's pagan father, a man of vulgar tone and violent temper, also professed the new faith shortly before his death.

At Carthage, at Milan, at Rome, and in other famous cities young Augustine followed pleasure, studied vari-

ous philosophies, and cast one after another aside. Then his mother and his conscience overtook him. The remaining forty-three years of his life were spent in the service of the Church, mainly in Africa. In 395 he was made Bishop of Hippo, and held the office for thirty-five years, till his death in 430. While he lay dying Hippo was being besieged by the Vandals, one of those fierce German tribes that were breaking up the old Roman Empire. Under their able chief Genseric they had crossed over from Spain and were now sweeping eastward along the African shores.

It was a period of great disturbances, in the Christian Church as well as in the Roman Empire. The barbarians were breaking up the empire, and heretics were breaking up the Church. Augustine, from a deep sense of duty, threw himself into the theological conflict. With voice and pen he waged war against schismatic bodies. He led the forces of orthodoxy against three great heresies: (1) those of Donatus, the radical puritan; (2) those of Mani, the Persian materialist; and (3) those of Pelagius, the British monk, who denied that the human will depends altogether upon divine grace.

The writings of Augustine that have been preserved are voluminous. There are at least three hundred and sixty-three sermons. Among the famous books of the world are two of his, *The City of God* and his *Confessions*. *The City of God* is in twenty-two parts, in which history, prophecy, and ecstasy are combined. It was the first attempt by a Christian writer to construct a philosophy of history. In 410 the Goths took Rome. The foundations of the world seemed to be shaken by the fall of the "Eternal City." In this hour of dismay Augustine rose up and pointed men to the City of God.

Augustine's *Confessions* are an intimate autobiography. Therein he lays bare his life, his failures, his aspirations. This book has always been regarded as a classic of Christian experience. One of the most famous sentences in this book, and one that has been repeated by Christian teachers thousands of times, is this: "Thou [O God] hast formed us for Thyself, and our hearts are restless till they find their rest in Thee."

Augustine taught that the true Church was characterized by four qualities: unity, holiness, catholicity, and apostolicity. Outside the Church there could be no salvation. It alone was the ark of safety in which a perishing world must take refuge.

The particular doctrine which we associate most closely with St. Augustine is that of divine predestination and election. Another that he emphasized is, that grace is conveyed objectively through the sacraments. Strangely enough, after the division of the Christian Church in western Europe in the sixteenth century, by the Protestant Revolution, St. Augustine survived mightily in both groups. Those who remained loyal to the bishop of Rome (the Roman Catholics) retained, in large measure at least, his doctrine of the sacraments; while the Protestants, especially those influenced by John Calvin, emphasized his doctrine of predestination and election.

Martin Luther declared himself indebted more to Augustine than to any other writer. John Calvin constantly quoted Augustine and eulogized him as the best of the Fathers.

In this brief review of the Fathers we shall notice only one more, Eusebius of Cæsarea. He was born in Palestine about the middle of the third century, and died at Cæsarea, northwest Palestine, about the middle

of the fourth century. Living at the same time were two other men, prominent in the Christian Church, by the same name, Eusebius. They were Eusebius of Emesa (Homs) and Eusebius of Nicomedia.

There is always a reason why a certain name is popular. Among the ancient Greeks there were many *Aristos*—Aristarchus, Aristides, Aristodemus, Aristotle, Aristophanes, etc. *Aristo* means the best, or very good. Its frequent use in familiar names shows that even the ancient heathen had an ethical idealism. The same thing has appeared in many other names, ancient and modern. With the Anglo-Saxons and other German tribes *Ethel* meant noble. Hence we find it often in the names of both men and women. Ethelbert was the Noble Bert; Ethelred was the Noble Red Man; Ethelbald was the Noble Bald Man; Ethelwulf was the Noble Wolf; etc.

Eu is another Greek word with an attractive meaning. It means good, fortunate, happy. That is the reason we find it in so many names, to wit, Eugene, Well Born; Eunice, Good Victory; Eudora, Good Gifts; Eudoxia, Good Faith; Eulalia, Fair Speech; Eustace, Good Standing; and Eusebius. Eusebius means Good Life, Happy Life, Godly Life.

Eusebius of Cæsarea was Godly, but not always happy. His teacher and friend, Pamphilus of Cæsarea, was imprisoned two or three years (307–309) during the persecutions of the Christians under the Emperor Maximinus. During his imprisonment Eusebius faithfully attended him. Pamphilus finally met a martyr's death, and Eusebius had to flee for his life. He went to Egypt, and was there imprisoned.

In 313, the year in which Constantine the Great issued the famous Edict of Milan, Eusebius became

bishop of Cæsarea. At the great council of Nicea, in 325, the first ecumenical council, Eusebius made the opening address. He stood high in favour with the emperor, Constantine the Great, who declared that Eusebius was fit to be the bishop of almost the whole world. He had the reputation of being the most learned of all the Church Fathers, after Origen. And yet he preferred the plain simplicity of the Scripture language to the metaphysical discussions of the controversial theologians. He was moderate, reasonable, and well balanced.

Eusebius is known as the Father of Church History. He was a voluminous writer. His chief works may be presented under four heads:

(1) *The Chronicles,* a history of the world down to the later years of Constantine the Great;

(2) *The Evangelical Introduction,* a series of fifteen books, presenting extracts from heathen authors, intended to prepare the way for Christianity;

(3) *The Evangelical Demonstration,* a work in twenty books, intended to convince the Jews of the validity of Christianity, reasoning chiefly from their own scriptures;

(4) *The Ecclesiastical History,* a work in ten books, a history of the outstanding events in the Christian Church down to the year 324.

The only serious criticism that has been brought against this church history by Eusebius is that he tells only the good things—he omits all record of the weaknesses and dissensions among the early Christians.

Recommended Readings for Chapter IV

Fisher: *History of the Christian Church,* pages 68–86; 121–143.
Myers: *Mediæval and Modern History,* 14–22.
Nichols: *Growth of the Christian Church,* Vol. I, 49–55.
Ogg: *Source Book of Mediæval History,* 90–96.
Rainy: *The Ancient Catholic Church,* 157–228; 422–436.
Rowe: *Landmarks in Christian History,* 22–30.
Thatcher and Schwill: *Europe in the Middle Age,* 22–49.
Tucker: *Builders of the Church,* 29–37.
Walker: *History of the Christian Church,* 63–83.

Review Questions

1. What (or whom) do we mean by the Church Fathers?
2. Name several of them and their works.
3. Who worked on an edition of the Old Testament twenty-seven years?
4. What bishop of Constantinople had a famous nickname?
5. Tell of two prominent Augustines.
6. Who is known as the Father of church history?
7. What two Fathers had a celebrated school at Alexandria?
8. Name three writings by Justin Martyr.
9. What did Thomas Aquinas say about Chrysostom's homilies on the Gospel of Matthew?
10. What great Father lay dying while his city was being besieged?
11. Name two famous books by Augustine of Hippo.
12. Who made the opening address at the Council of Nicea, 325?

V

THE ASCETIC AGE

"IN DESERTS AND MOUNTAINS"

ASCETICISM is extreme self-denial. It has often gone beyond self-denial to self-imposed penalties, hardships, and mortifications. The ascetic is usually merciful to others, but not to himself. The Christian ascetics of the early centuries took St. Paul's words in Romans 8: 12, 13 and Colossians 3: 5 in the most literal sense. They not only mortified the deeds of the body, they mortified the body itself.

The ascetic often left the company of his fellow-men, and lived in solitude. He deprived himself of all physical comforts. He went hungry; he exposed himself to inclement weather; he wore the roughest and most uncomfortable clothing. In solitude and suffering he gave himself up to an intense contemplation of things spiritual. His purpose was to exalt the spiritual by debasing the physical. He sought holiness through suffering. The body was a body of sin, which had to be crucified, with all affections and lusts. (See Romans 6: 6; Galatians 5: 24.)

Asceticism has not been peculiar to Christianity. It has been found more or less in all religions, and in several of the great pagan religions and in Judaism it has been prominent. In ancient Egypt ascetics were sometimes found among the worshipers of Serapis. In

India numerous ascetics have been found among the Buddhists.

Many of the Jews were ascetics. Among them, for example, were devotees called Nazirites. They took upon themselves sacred vows, some for a limited period, some for life. They were not to cut their hair or to drink wine within the period of their consecration. Samson, Samuel, and John the Baptist were Nazirites for life. In John the Baptist we see the graphic picture of an ascetic. He lived in the wilderness; his raiment was of camel's hair; he wore a leathern girdle; his food was locusts and wild honey.

Evidently the great prophet Elijah was somewhat of an ascetic. St. Paul, we are told, spent two or three years of solitude in the deserts of Arabia immediately following his conversion at Damascus. (See Galatians 1: 17, 18.) In all of his subsequent life and ministry he exhibits rather marked ascetic tendencies. At the time of Christ there was a very strict sect of the Jews, the Essenes, who were thoroughly ascetic. They followed an exact rule of life; they had an intense regard for ceremonial purity; they had a community of goods; they practiced a very severe code of abstinence; they wore only white raiment; etc.

No doubt there were ascetics among the early Christians from the very first; but what we may term the Age of Asceticism began about with the fourth century and continued perhaps until the eighth or ninth, or later. Since then, of course, there have been ascetic manifestations here and there, in individuals and in groups. The famous Society of Jesus, organized about 1540, was severely ascetic. The Puritan party, which arose among the English Protestants a half-century later, was also ascetic in many respects. The Quakers,

and the early Methodists, and numerous other religious bodies that might be named were also somewhat ascetic.

The ascetic ideal is one that commends itself to earnest souls who have intense convictions. It emphasizes the Roman and Spartan virtues of duty, patience, and self-control. Nearly every one has more respect for a Stoic than he has for an Epicurean. The Epicurean's god is pleasure; the Stoic's god is duty. The ascetic is a stoic. He is strong and courageous in the pursuit of his ideal; but sometimes we think his ideal is not wisely chosen.

It has already been observed that the great development of asceticism in the early Christian Church began about the opening of the fourth century. (See Fisher: *History of the Christian Church,* pages 110, 111.) The reasons are obvious. At that time the persecutions ceased. Christianity became popular. All avenues of recreation and pleasure, as well as those of trade and industry, were thrown open to the Christians. The world, which had been hostile, now became friendly and enticing. It was a time for earnest souls to be on guard. Even a century earlier, as Tertullian tells us, the practical everyday questions of what a Christian might do and might not do gave much concern. For example, might a Christian mason work on a heathen temple? Ought a Christian shoemaker to make shoes for an actor? Or might a Christian himself be an actor? Might a Christian soldier remain in the army? Might a Christian hold office under the civil government? (See Thatcher and Schwill: *Europe in the Middle Age,* page 320.)

If questions like these gave trouble in the days of persecution, we may be certain that they came up with redoubled energy in the time of imperial favour.

Opportunity was now given the Christians to enter upon the pleasures as well as the businesses of their heathen neighbours. These opportunities were attended, or were thought to be attended, with grave dangers; and those who were strictly on guard against the taint of worldliness often literally fled to the deserts and the mountains to get away from evil. But even there, away from cities and marts of trade and all their fellow-men, they were still not safe. In their own bodies were impulses to sin. So their own bodies had to be starved and disciplined and kept under.

Probably most of the men who sought a holy life in seclusion were monks. The monks were members of the regular clergy, men who had dedicated their lives, with all of their time and energies, to the service of the Church. Not all monks became hermits or entered monasteries, but many did.

The native home of Christian asceticism was in the East—Egypt, and Syria, and Asia Minor, and Greece. (See Fisher: *History of the Christian Church*, page 111.) Two reasons for this appear. First, the psychology; second, the environment. The mental habits of the East were mystical—given to meditation and speculation. And in the East the heathen religions were more insidious and degrading, hence more to be feared by the earnest Christian, and more to be shunned.

Those ascetics who became hermits, who lived in solitude for religious devotion, were called anchorites. This name came from a Greek word meaning to retire, to withdraw from society.

One of the most famous of the early anchorites was Anthony of Thebes, in Egypt. It is said that Anthony as a boy was of a deeply religious nature. His parents

died when he was but a youth, and he was left to care for a sister who was younger than himself. He had also the responsibilities and worries of looking after a large estate, for they were rich. Soon he felt that the words of Jesus to the rich young ruler applied to him; so he gave away to the poor all his wealth except enough to provide for his sister's needs. It was not long, however, until he thought of these words: "Take no thought for the morrow." He thereupon disposed of the remainder of his estate, and placed his sister in an orphans' home. He loved his sister, but he tried to stifle this love, as something that separated him from God. He retired to a cave in the mountains, and there gave himself up to pious meditation, in the effort to conquer all desires of the flesh. But evil spirits seemed to wrestle with him and make him unhappy.

As years passed, other men who were seeking to be holy came to Anthony in his lonely retreat, to learn of him. To them he often spoke words of wisdom, telling them to occupy their minds with good thoughts and their hands with useful work; but still he himself usually sought holiness in solitude and idleness. On two or three occasions, however, he did go out to the city of Alexandria, when he heard of great crises there in the life of the Church. He knew that many people looked upon him as a holy man; so, when death was near, he asked that he might be buried in a secret place, fearing that his body might become an object of reverence. (See Fisher: *History of the Christian Church*, page 112.)

The life of Anthony of Thebes may be taken as typical of the course pursued by many of the anchorites. They rapidly increased in numbers and hid

themselves in the desolate regions of Egypt, Palestine, other parts of Syria, in Asia Minor, and the Balkan Peninsula. They subjected themselves to almost every form of privation and discomfort, and some of them devised curious and extravagant methods of self-torture. For centuries the cruel macerations of the body that many anchorites practiced were looked upon by the Christians in general as the highest proofs of holiness and excellence. One man for thirty years ate only bits of barley bread and drank a little muddy water. Another lived in a hole and never ate more than five figs a day. A third cut his hair only on Easter Sunday; never washed his clothes; never changed his tunic till it fell to pieces; starved himself till his eyes grew dim.

St. Macarius of Alexandria slept in a swamp for six months, exposing his naked body to the stings of venomous insects. He was accustomed to carry about with him eighty pounds of iron. One of his disciples carried around with him one hundred and fifty pounds of iron, and lived for three years in an old well. Another spent forty days and nights in the middle of thorn bushes, and for forty years never lay down to sleep. One famous saint stood up praying for three years, leaning upon a rock; and during that time never lay down or sat down; and his only nourishment was the Sacrament, which was brought to him on Sundays.

In Mesopotamia and parts of Syria was a sect that came to be known as the " Grazers." They never lived under a roof; they ate neither flesh nor bread; they spent their time continually on the hills and mountains, and ate grass like cattle. (See Lecky: *History of European Morals,* Vol. II, pages 108, 109.)

Nobody knows how many anchorites might have

been found in the various countries when asceticism was at its height, but there were thousands of them. Many women, as well as great numbers of men, sought holiness in solitude and self-imposed sufferings.

One of the most celebrated ascetics was a man named Simeon. He became known as Simeon the Stylite, or Simeon Stylites, because he lived on a stylus, or pillar. He built, it is said, three pillars, or towers, one after the other, and each higher than the preceding one. The third one was sixty feet high, and very small at the top. On the summit of this high tower he lived for thirty years, exposed to every change of climate and weather. Much of the time he bent his body in prayer, his head almost to his feet, rapidly and ceaselessly. For a whole year, we are told, he stood on one foot. Around his body, early in his career, he had bound a rope so tightly that it became imbedded in the flesh.

To see this holy man on his tower, many pilgrims came from long distances. They did him homage. He was looked upon as a shining example to Christian saints. When he died a crowd of men, high in the offices of the Church, followed him to the grave. (See Lecky: *History of European Morals,* Vol. II, page 112.)

The anchorites, properly so called, were hermits—men and women who hid themselves in solitude. But their examples of piety and self-imposed austerities became so notable in many cases that they were not left in solitude. People sought them out. Some came to admire and revere them. Some came as pupils, disciples, to sit at their feet. Simeon preached from the top of his tower. Many a famous anchorite became in time the center of a devoted circle. A school, as it were, a community, clustered around him. Thus many

groups of monks naturally grew up. Such a group was called a cenobium, the term signifying a common life—a community life. Monks who lived in such a group, a cenobium, were called cenobites.

In time many such groups were deliberately formed, by this, that, or the other monk of influence. The first, or one of the first, to form such a group was a zealous leader named Pachomius. He was an Egyptian monk, born a heathen. He served in early life as a soldier, and was converted to Christianity by some devout persons he met at Thebes. About the year 325, on an island in the Nile River, he collected a company of ascetic monks and organized them under his direction. So far as known, this was the first monastic (cenobitic) society, formed with deliberate purpose and plan.

The sister of Pachomius, it is said, organized a number of women into a cenobitic society, and established the first convent of nuns. Pachomius and his sister both laboured with much zeal and diligence, and at the time of their deaths, we are told, they had under their direction about 7,000 monks and nuns.

These cenobitic (monastic) groups multiplied rapidly. They grew up first in the East, as we have seen. The East was the native home of asceticism, of anchorites and cenobites; and continued to be their favourite region; but it was not long until both anchorites and cenobites were found also at many places in the western parts of Europe.

Among the promoters of monasticism, or the cenobitic life, in the East, the most influential was Basil, bishop of Cæsarea, in Cappadocia. He lived in the middle and later part of the fourth century. In his youth, while a student at Athens, he was closely asso-

ciated with Gregory of Nazianzen. They, pondering what course of life to follow, resolved to take orders of priesthood and devote themselves to a career of celibacy and poverty. In considering the question whether they should be anchorites or labour among men in a more secular capacity, they determined upon a middle course and planned to be cenobites. Basil carried out this plan, and became a wise and moderate guide for many devoted monks.

Basil drew up a set of rules for monastic life, which were distinguished by good sense and practical utility. He condemned the solitary life as useless and dangerous. The anchorite was apt to develop an exalted feeling of merit. Sometimes he fell into a violent extreme of revolt against privation and indulged in the wildest excesses. Basil advocated community life for the monks, and urged upon them industrious habits and useful work.

One of the early promoters of monasticism in the West was a pious monk by the name of John Cassian. Early in the fifth century he travelled from somewhere in the East to southern Gaul (now France) and founded a cloister (monastery) at Marseilles. In the same century cloisters were established in other parts of France, also in Britain and Ireland. This was doubtless prior to the conquest of eastern Britain by the Angles and Saxons (that is, prior to 449). In 563 and later St. Columba carried monasticism from Ireland to Scotland, especially to the Island of Iona.

Among the influential men of the early Church who advocated the monastic life, and who had much to do with encouraging its growth in the West, were Jerome of Bethlehem, Augustine of Hippo, and Ambrose of Milan.

We must not make the mistake of supposing that all of the monks of those early centuries (fourth to eighth) were anchorites or cenobites. It was an ascetic age, and thousands became hermits; and thousands more lived in cloisters (monasteries); but at the same time many others lived and laboured as priests, pastors, and teachers in the ordinary walks of men. It often happened that the same monk was sometimes a hermit and sometimes a pastor among the people. Saint Anthony of Thebes, for example, tried to get away from the people, but now and then they sought him out, and he was a teacher and spiritual shepherd in spite of himself.

Jerome of Bethlehem, who was born about 340 and died in 420, was for a while a hermit in the Syrian desert. Later he travelled widely among the Christian churches, visiting Antioch, Constantinople, and Rome. Later still he lived at Bethlehem as a cenobite, presiding over a monastery and engaged in study and writing. It may be said, therefore, that he was at different times in his life an anchorite, a cenobite, a pastor, and a missionary.

We distinguish this period of church history, the Ascetic Age, from the age of missionary revival, which came later, say in the eleventh and twelfth centuries and afterwards; yet we must always bear in mind that even in the Ascetic Age there was much missionary activity, and that asceticism continued here and there after the great missionary revival.

Between the year 313, in which Constantine the Great recognized Christianity, and the year 476, by which time the Roman Empire was pretty thoroughly broken up in the West by the German tribes, missionaries of the Christian faith had gone into nearly every

country of western Europe. For example, we have seen that Christianity was firmly planted in Britain prior to the invasion by the heathen Angles, Saxons, and Jutes in 449. Even beyond the borders of the Roman Empire the missionaries of those early days often went. Some of the German tribes had been converted before they invaded the empire. For example, many of the West Goths, who lived between the Black Sea and the Baltic Sea, had accepted Christianity by the year 340 or 350. This was twenty or thirty years before they invaded the empire. (See Fisher: *History of the Christian Church,* pages 92, 93.)

Ulfilas, "Little Wolf," was a famous bishop among the West Goths, and translated the Bible into their language. In the year 410 the West Goths, under their great war chief Alaric, captured and sacked the city of Rome; but because the Goths at that time had already accepted the new faith, as preached by Ulfilas and others, the Christians in Rome were spared, and the churches of the city were protected.

Some of the most active missionaries of the Ascetic Age were Arian Christians. They were the followers of Arius, an able presbyter of Alexandria, who differed from the majority concerning the nature of Christ. By the majority, the orthodox party, the Arians were declared heretics; but nevertheless the Arians were active missionaries—more active, perhaps, than the orthodox party. Ulfilas, bishop of the West Goths, was an Arian.

A most remarkable combination of ascetic severity and missionary activity was seen in St. Francis of Assisi. Assisi is a town of Italy, located between Rome and Florence, in the Apennine Mountains. Francis was born at Assisi in the year 1182, just about the time

that the missionary spirit was getting the better of those forms of asceticism that sought holiness in caves and in monasteries. Up to the age of twenty-four Francis of Assisi was a business man. Then he turned anchorite, retiring to a cave near Assisi. His austerities and his eloquence attracted other men, who remained near him. In a few years they organized themselves into a society, with Francis at their head. He and they were then cenobites. This society developed into the great Franciscan Order, the members of which were bound by strict vows of poverty, chastity, and obedience, but whose souls were on fire with missionary zeal. They went out preaching, into Italy, France, Spain, and Africa. St. Francis himself went on a long missionary tour to the East. By this time, no doubt, the cenobites far outnumbered the anchorites. Monasteries were multiplied, and the cloisters were sometimes gloomy refuges, and nothing more, of holy silence; but the missionary spirit was abroad in the Christian world, and the monks were becoming friars —brothers to all men.

A word must be said about the monasteries of the period under review. They were not always the gloomy and unhealthy haunts of idleness that we might imagine. In many of them, perhaps in most of them, important activities were carried on. They were churches—places of worship; but they were also mechanical and industrial centers—places of work, where trained artisans carried on their crafts and taught them to apprentices. Many of the monks in the monasteries were skilled in agriculture and horticulture, and demonstrated improved methods of farming and fruit-growing that were widely imitated by the people at large. In the cloisters manuscripts were carefully and beautifully

transcribed, and copies of the Bible and other books were made, all by hand, of course. The monks and nuns were often skilled in healing; they were the physicians of the community; and the monasteries and convents were places where the sick, the helpless, the wounded, the outcast, found refuge and help.

The monasteries were also educational and literary centers. Art, music, and architecture were therein developed. So, the school, the shop, the hospital, and the church were often combined in a monastery. In many instances the monastery was a real community center, a social center. In all probability, it was chiefly in the monasteries and convents that the lights of civilization were kept burning in those dark and troubled centuries.

Asceticism was first repressive, then expressive. It sought asperity, but turned to charity. The solitary saints of the desert yielded to the ministering, working brothers of men. Gradually through the centuries the anchorite gave way to the cenobite, and the cenobite became more human, more social. The mystical East was outrun by the practical West.

Recommended Readings for Chapter V

Fisher: *History of the Christian Church,* pages 61, 62; 111–121.
Lecky: *History of European Morals,* Vol. II, 101–139; 199–216.
Munro: *History of the Middle Ages,* 25–32.
Myers: *Mediæval and Modern History,* 22–27.
Nichols: *Growth of the Christian Church,* Vol. I, 44–49.
Ogg: *Source Book of Mediæval History,* 83–90.
Rainy: *The Ancient Catholic Church,* 221–228.
Robinson and Breasted: *Outlines of European History,* Part I, pages 348–354.

Scherer: *Four Princes,* 107–138.
Thatcher and Schwill: *Europe in the Middle Age,* 318–335.
Webster: *History of the Christian Church,* 136–152.

Review Questions

1. What Old Testament prophet was more or less of an ascetic?
2. Name two or more men of the New Testament who were ascetical.
3. What school of Greek philosophers emphasized self-control and self-denial?
4. About when did asceticism begin to loom large in the Christian Church?
5. What were some reasons for it?
6. Define anchorites; cenobites.
7. Tell of a famous anchorite of Egypt.
8. Tell of an early cenobite in the same region.
9. Why was Simeon called the Stylite?
10. Tell of Francis of Assisi.
11. Write a paragraph on a medieval monastery.
12. Why did asceticism flourish in the East more than in the West?

VI

THE MISSIONARY REVIVAL

WE speak of the Ascetic Age, beginning about 320, and continuing until about 1000, 1100, or later; and we speak of the Missionary Revival in the twelfth or the thirteenth century. But as a matter of fact, there were no sharp or well defined divisions, either in time, or place, or class. It was a matter of emphasis or proportion, rather than division.

There was no sharp division between priests and monks. We are told that the parish priest came continually into touch with the people. He did. He baptized, married, and buried his parishioners. He conducted church services, heard confessions, and imposed penalties for the good of souls. We are also told that the monks lived apart from their fellow-men and sought chiefly the salvation of their own souls. In general this was true. But there were many exceptions. Even the monks who were hermits went out among the people now and then; and frequently the people, or the priests, came to them. As for the monks who were cenobites, who lived and worked in monasteries, we have seen that they came into touch with the people in many ways. The monastery was often a real community center. It was at once a place of worship, a model farm, an inn, a hospital, a school, a library, a collection of workshops. Most of the activities of a

monastery were no doubt carried on by the monks therein, but the people of the neighbourhood came and saw and learned. By such means there existed a rather close contact between the monks of the monastery and the people of the surrounding community.

In like manner we are told that there was a marked difference between the monks and the friars. It is usually understood that the monks belonged to the Ascetic Age and that the friars brought on the Missionary Age. One writer says: "A new conception of the religious life arose early in the thirteenth century, with the coming of the friars. Their aim was social service. They devoted themselves to the salvation of others." (See Webster: *History of Mankind,* page 272.)

This is probably true in a general way; but, as we have seen, the monks in many of the monasteries and the nuns in many of the convents also rendered important social service. The friars were consciously and devotedly brothers of men, and they were active missionaries. There was a great missionary revival in the thirteenth century, because of the friars; but we must not forget that many of the monks of the Ascetic Age were also missionaries; devoted, active, and successful missionaries.

Let us notice some of the outstanding missionaries of the early Christian Church, first in the Ascetic Age, then in the Missionary Revival of the thirteenth century and later.

The Apostolic Age was distinguished by missionary activity, as we have seen. After the conversion of Constantine in 313, anchorites and cenobites became numerous in many places, but at the same time there were many active evangelists here and there, especially

in the western parts of Europe. The East was the more mystical; the West was the more practical.

Already we have noticed Ulfilas, "Little Wolf," a noted missionary and organizer among the West Goths. A band of West Goths, marauding in Cappadocia, carried north into their forests some Christian captives. Ulfilas, who probably was a descendant of those captives, became the great apostle to the West Goths. He had notable success among them as a preacher. In A. D. 343 he was made bishop. He got permission of the Emperor Constantius to bring a party of Gothic Christians across the Danube River, into the empire, to settle there. Ulfilas gave the Goths a written language; translated the Bible into their tongue; and drew up for them a confession of faith. It was the influence of his work that won protection for the Christians in the city of Rome years later, in 410, when Rome was captured by the conquering Goths. (See Fisher: *History of the Christian Church,* pages 92, 93.)

In translating the Bible for the Goths, Ulfilas omitted the books of Kings and the books of Samuel. The reason for this was, as he stated it, that the Goths were too fond of fighting and war anyhow—he did not want them to be stimulated thereto by those particular books of the Old Testament.

Patrick, the patron saint of Ireland, was another conspicuous missionary in the Ascetic Age. It is hard to get many definite facts about his life, but he was perhaps born in Scotland, at Dumbarton, about the year 373. His father was a Christian deacon named Calpornius. St. Patrick's own baptismal name was Sucat. When he was sixteen years old he was captured by pirates and carried to Ireland. There he was sold

as a slave. For six years, as a slave, he was employed in tending cattle. Then, in obedience to what he thought was the will of God, he escaped from his master and fled southward 200 miles. He found a ship about ready to sail for France. He was taken on board as a servant, and in three days landed at the mouth of the Loire River. Then for twenty-eight days he travelled with the ship's company until they came to Marseilles. There he parted with his companions and went north to Tours, where he met the famous Martin of Tours.

Some facts indicate that Martin was his uncle, his mother's brother. At any rate, Sucat (Patrick) lived at Tours, with Martin, four years. In time he returned to Scotland. But he could not forget Ireland. He had visions. He heard voices. He felt called to preach in Ireland.

Going again over to France, he was consecrated to the priesthood by the bishop of Auxerre. At this time he took the name of Patrick. In the year 405 he began his missionary work in Ireland. For more than fifty years he laboured in the Emerald Isle, with notable success. It is said that he found no Christians there and left no heathen. This is probably incorrect. It is very likely that there were some Christians in Ireland when he went there—at least a few; but nevertheless he did a great work there. He died in or about 463, probably at Armagh.

Already we have noticed St. Columba, who, with twelve associates, went from Ireland as a missionary to Scotland in 563; and St. Augustine, who, with thirty or forty companions, went from Rome as a missionary to England in 597. They and their disciples were active missionaries.

One of the outstanding missionaries of the eighth century was Boniface, known in church history as the Apostle of Germany. There had been earlier Christian teachers among some of the German tribes, as we have seen; but the work of evangelizing the Germans seemed to reach a climax in Boniface. He was born in Devonshire, England, in the year 680; and his original name was Winfrid. At the age of thirteen he entered a monastery at Exeter, afterwards removing to another, Nutshalling, where he learned rhetoric, history, and theology. At the age of thirty he became a priest. At that time a movement, proceeding mainly from England and Ireland, was going on for the conversion of those tribes on the Continent who were still heathen. In 715 Winfrid resolved to go as a missionary to the Frisians. A war held him back. In 719, at Rome, he received authority to preach to all the German tribes. From that time until his death in 755 his journeys and his labours among the Germans were unceasing. He achieved much. He was highly honoured by the Pope and others.

Some of the countries of Germany in which Boniface did much work were Bavaria, Thuringia, and Hesse. He often took his life in his hand. For example, near Cassel was an oak tree that the people held as sacred to Thor. Under its wide-spreading branches the tribe held assemblies. Winfrid decided that he could not make much headway in winning these people to Christ until he had proved to them that Thor was a myth. He determined to cut down the great oak. He appointed a day. A crowd assembled, expecting him to be struck down by lightning. When the oak finally came crashing down, and Winfrid was not struck dead, the heathen shouted, " The Lord he is God! The Lord

he is God! " (See Rowe: *Landmarks in Christian History,* page 56.)

Dr. Henry Van Dyke, in his beautiful story, " The First Christmas Tree," gives a most graphic and no doubt somewhat embellished account of the cutting of Thor's oak by Winfrid. In the main, however, it is probably the true story.

Winfrid (Boniface) continued his fruitful labours, founding churches, consecrating priests, preaching to the heathen, until he had reached the ripe age of seventy-five; then, one day, he was set upon by a band of armed heathen and killed; and at the same time were also killed a congregation of converts who were with him.

This was in the year 755. His body was taken first to Utrecht; then to Mainz; and later to Fulda. In the abbey at Fulda is still preserved a copy of the Gospels made by Winfrid, one leaf stained with blood. A collection of his letters has been preserved. These, together with the rules he drew up for regulating the churches under his care, give much interesting information about the German countries of that time.

In a preceding chapter we have spoken of St. Francis of Assisi. He died in the year 1226, at the age of forty-four; but he made a great name in the Church and in the world. He was an anchorite, a cenobite, and a friar. He is known in history chiefly as the founder of a great order of missionaries, the Franciscan Friars, or simply the Franciscans. They went on foot from place to place; wore coarse robes tied around the waist with a rope; lived on charity; and preached the Gospel to the people.

As it happened, at the very same time that St. Francis was drawing up rules in Italy for his order, another young man, named Dominic, was doing the same sort

of thing at another place. Dominic was a Spaniard; but the first house of his order was at Toulouse, in southern France. From Toulouse, in 1217, Dominic sent out a few of his associates to preach and to spread the movement in France and Spain. Within the next sixty or seventy years they had spread over most countries of Europe, including Greece and Russia, and even to Greenland.

Both the Franciscans and the Dominicans were preaching friars, and both were missionary, in that they went about from place to place. They spoke to the people, not in the Latin tongue, which had become the language of the Church by that time in western Europe, but in the native tongues of the people themselves. The Franciscans worked especially in the slums of the cities; the Dominicans addressed themselves chiefly to the people of education and social standing.

The Franciscans and the Dominicans were both mendicant friars—they owned no property and lived on charity. They went from place to place and from country to country on foot. However, as time went on, both orders relaxed in their vows against poverty. They still lived on gifts; but they were given so much that they became wealthy. They still survive. They are scattered in many lands, over the world; and are still engaged chiefly in teaching and in missionary work.

The Franciscans called themselves the "Little Brothers," or the "Lesser Brethren." The Dominicans called themselves the "Preaching Brothers." In time the people gave them other names—nicknames, we might say, from the colours of their cloaks. The Dominicans wore dark-coloured robes, so they were called the "Blackfriars," the "black brothers"; the

Franciscans wore cloaks of gray, so they became known as "Grayfriars," the "gray brothers."

Another medicant missionary order that developed in the thirteenth century, the Carmelites, wore white cloaks, and so were called the "Whitefriars," the "white brothers."

All three of the missionary orders just named were organized in the thirteenth century. Therefore we may truly speak of that century as a period of missionary revival. All of these orders have continued their activities down to the present; and other organizations of similar character have made their appearance from time to time.

One of the most remarkable missionary orders in the whole history of the Church appeared in the earlier half of the sixteenth century. It was the Society of Jesus. It is commonly called the Jesuit Society. It came after the Protestant Revolution had broken out; and, as time went on, one of the important objects of the society was to counteract Protestantism; but the original aim of the founder was to increase devotion among members of the Church and to convert the world to Christ.

The founder of the Jesuit order was a young Spanish nobleman, Ignatius of Loyola. He was born about the time Columbus discovered America. He was a king's page, then a soldier. In 1521 he was so severely wounded in battle that he had small chance of ever being able to bear arms again. While lying in the hospital, recovering from his wounds, he read the lives of St. Francis and St. Dominic, and he too resolved to be a soldier of the Cross. As years went on he travelled, studied, and gathered round him other young men whose souls were burning with religious and mis-

sionary zeal. Finally, in 1540, the Society of Jesus was formally chartered by the Pope.

One of Loyola's associates in the founding of this order was Francis Xavier (1506–1552), known as the Apostle to the Indies. Xavier preached in India, Ceylon, Japan, and China. The Jesuit Society has probably been the most efficient educational and missionary organization in the history of the world. It became so powerful in some countries that it was feared and sometimes attacked by hostile legislation. But no intelligent person has ever denied that the Jesuits have been great missionaries. They have gone literally into all the world. They have worked chiefly through evangelization and education. Their labours among the Indians of both Americas in the early days of colonization were untiring and unceasing. The story of the Jesuits in North America, by Francis Parkman, one of our greatest historians, is a narrative of suffering and heroism almost beyond belief. Parkman does not seem to approve of certain Jesuit policies, but he does not fail to show their devotion and self-sacrifice in their efforts to convert the fierce tribes of Canada, New York, and the Great Lakes.

Recommended Readings for Chapter VI

Fisher: *History of the Christian Church,* pages 203–208.
Munro: *History of the Middle Ages,* 122–134; 178–180.
Myers: *Mediæval and Modern History,* 150–152.
Nichols: *Growth of the Christian Church,* Vol. I, 125–128; 141–150.
Ogg: *Source Book of Mediæval History,* 360–379.
Robinson and Breasted: *Outlines of European History,* Part I, pages 484–489.
Rowe: *Landmarks in Christian History,* 69–72.

Thatcher and McNeal: *Source Book for Mediæval History,* 432–509.
Thatcher and Schwill: *Europe in the Middle Age,* 330–335.
Tucker: *Builders of the Church,* 59–66; 115–124.
Webster: *History of Mankind,* 266–274.

Review Questions

1. Who were the friars? Name two or three famous orders of friars.
2. Tell the story of "Little Wolf."
3. What was the original name of St. Patrick?
4. What was another name of Winfrid? Tell of his work.
5. What sort of revival did the friars bring on?
6. Who were the Blackfriars? The Grayfriars?
7. What famous order did Ignatius of Loyola found?
8. Who is known as the Apostle to the Indies?
9. What famous American historian wrote of the Jesuits in North America?
10. Show that the missionary spirit in the Christian Church has survived as well as revived.
11. Locate Cappadocia, Iona, Tours, Assisi, Mainz.
12. Who wrote the story, "The First Christmas Tree"?

VII

EMPIRE AND WAR

BETWEEN the time of Constantine the Great and Charles the Great (337 to 800) many changes took place in the Christian Church and in the Roman Empire. For one thing, the empire was permanently divided. There was a line of emperors at Rome, who ruled the West; there was another line at Constantinople, who ruled the East. By the year 476 the German tribes had gotten control in the West, and they put an end to the line of emperors at Rome. These same German tribes and others had made a great deal of trouble for the emperors of the East also, but Constantinople managed to stand up against them, and so the line of emperors at Constantinople continued.

At Constantinople was the emperor of the East. At Constantinople also was a bishop of the East. The emperor at Constantinople ruled the eastern countries of the empire. In like manner the bishop at Constantinople was trying to rule all of the Christian churches of the East. He was succeeding to some extent.

At Rome the emperors had ruled or tried to rule the West. The bishop of Rome was trying to do the same thing with the churches of the West, and was succeeding somewhat better than was the bishop of Constantinople. In 476, when the line of emperors at Rome

came to an end, the bishops of Rome stepped into their places. This was true in a measure. In the break-up of the empire, in the overthrow of the emperor, more responsibility devolved upon the Pope—and more opportunity. In the confusion and distress of the barbarian invasions the Pope and other bishops of the West gave help to the people in many ways. In other words, when the state broke down, the Church held firm. It afforded comfort and courage and leadership to the distracted people. The empire's extremity was the Church's opportunity.

The empire had had a splendid organization. In this the Church learned from the empire. And it was not long until the Church had an organization similar to that which the empire had had. The Church became imperial. The Pope became a sort of spiritual emperor.

The organization of the empire had been a growth of centuries, under the able leadership of a succession of kings, generals, and emperors. Likewise the organization of the Church also took centuries, under the leadership of great bishops and archbishops.

At first the Church as a whole had little organization. Constantine the Great, as we have seen, desired to unify it. The ecumenical councils, the first of which he called, tended to give unity and centralization. Soon the bishops of the chief cities sought to dominate the bishops and the churches in the smaller cities. To a degree they succeeded. At first each church had been practically independent; so was its bishop. But after a while the bishop in the chief city of a province came to be the chief bishop of the province. He was called an archbishop or a metropolitan. Thus the civil province became an ecclesiastical province. Accordingly,

in time, the rank of a bishop corresponded very closely to the political rank of the city in which he lived.

By the fifth century, or thereabouts, most of the churches and bishops were dominated from eight great centers: Jerusalem, Antioch, Ephesus, Cæsarea (in Cappadocia), Constantinople, Corinth, Alexandria, and Rome. The bishop in each of these cities was called a patriarch. These patriarchs were rivals. Each one was trying to be supreme. By the sixth century only five of these bishops were recognized as patriarchs—those at Jerusalem, Antioch, Alexandria, Constantinople, and Rome.

The process of elimination (subordination) went on. And inasmuch as Constantinople and Rome were the capitals of the empire (or empires), the patriarchs (bishops) of those cities finally went ahead of the others. The patriarch of Constantinople came to be recognized as the head of most of the Christian churches of the East. The Greek Catholic Church to-day represents that group. In like manner the patriarch of Rome came to be recognized as head by most of the churches and bishops in the West. The Roman Catholic Church to-day is the best preserved representative of that group.

We hear more and know more of the Western Church, the one that long centered at Rome, because it is nearer to us. Many of the bishops of Rome, like Leo I and Gregory I, were men of great ability. They made much of the fact that Peter and Paul had been at Rome. And, as we have seen, the prestige of Rome as capital of the empire exalted the church of Rome. During the barbarian invasions the church of Rome and the bishop of Rome had won gratitude by their conspicuous charities. When the line of emperors

broke down at Rome in 476, the bishops of Rome were looked to more than ever, in state as well as in Church. Rome was an active missionary center. England and Frankland were loyal converts. The kings of England and Frankland were staunch supporters of the bishops of Rome. Pippin the Short and Charles the Great rendered the bishops of Rome great and far-reaching favours.

In the year 800, Charles the Great received the imperial crown from the Roman bishop's hand. In theory this was a restoration of the old Roman empire in the West. In theory, there was to be one great world state, with the emperor at its head. Likewise, in theory, there was to be one great world church, and the bishop of Rome was to be its head. This was the theory also at Constantinople; but Rome had certain advantages, as we have seen. Moreover, Rome was practical, while Greece was mystical. While the churches of the East kept dividing over metaphysical speculations, the churches of the West were uniting in practical organization. In efficiency, in doing things, the West excelled the East.

By the time of Charles the Great, and before, the patriarch of the imperial city, the bishop of Rome, was known simply and distinctively as the Pope. This name has a meaning that is interesting and significant. It means "papa," or "father." The Pope was accepted by most churches of the West as their great spiritual father.

It was not long after the Christian churches of Europe and adjacent regions had reached an imperial organization under the bishop of Rome and the bishop of Constantinople, until a new peril rose out of the East. It was a new religion. Its banner was borne at

the head of swift armies. Christian lands and Christian civilization were being challenged.

In June of the year A. D. 632 a man died in Arabia. In his death he was greater than in his life. His legacy to his followers was a book and a sword. In the book was the creed of a church and the constitution of a state. By the sword both that church and that state were to be spread over the earth.

That man was Mohammed. That book was *The Koran*. Mohammed borrowed from Moses, he borrowed from Jesus; but he put himself forward as the chief prophet of God. He bound his followers with promises of heaven and threats of hell. With many things that are beautiful and good, he joined others that are loathsome and degrading. But first and last his religion was to be made the religion of the world. Heathen were to be exterminated. Jews and Christians were to be given a choice: they might choose the Koran, to pay tribute, or to die.

Mohammed made the Arabs a nation and set them in the forefront of history. With the crescent on their banners, with conquest as their watchword, the armies of Islam (Mohammedanism) went forth, brave to fanaticism, thirsting for plunder and dominion. They turned their vanguards west. This was in accordance with the Prophet's example. One of his last acts was to organize an army and send it towards Constantinople.

Within five years after Mohammed's death his followers had taken Damascus and Jerusalem. Africa, weakened by Christian controversy, was swiftly conquered, from East to West. About the year 710 the Crescent was carried across from Africa into Spain, and in eight years Spain was overrun. Next the

Pyrenees were crossed and southern France was taken. While Africa was yielding, Constantinople had been besieged. For seven years the siege went on. The Mohammedans were finally driven back from the walls of Constantinople by means of Greek fire, but they still planned to capture the city.

By this time the crescent of Islam had emblazoned itself upon the map of the world. It curved around the Mediterranean Sea from end to end, its expanding edge towards Europe. One burning point was in the heart of France; the other scintillated at the gates of Constantinople. Well might Christian Europe tremble. If Constantinople fell, or if the Frankish warriors failed, the Crescent might displace the Cross everywhere.

In 717 Constantinople was besieged again, but it held, it stood fast. Fifteen years later, in 732, on the plains of Tours in France, an army of defence, under Charles Martel, met the Mohammedans and defeated them decisively, turning them back towards Spain. But fighting did not end. For 700 years in the West, for 800 years in the East, this long war between the Cross and the Crescent continued, at intervals; now one side winning, now the other. In 1453 the Mohammedans took Constantinople—they hold it to-day. But in 1571 they were defeated in the great naval battle of Lepanto. This checked them in the East.

Forty years after the Crescent won Constantinople, it lost Spain. In January, 1492, Granada, the last stronghold of Mohammedanism in Spain, surrendered to the Christian king and queen, Ferdinand and Isabella. Their campaign against Granada held back their hands a while from helping Columbus, and thus delayed the discovery of the New World a year or two.

The conflict between the Christians and the Mohammedans may not yet be over. Islam is still militant, and its followers are numbered by the millions.

The most familiar and in many ways the most spectacular contest between the Cross and the Crescent came between the tenth century and the fourteenth. It was a series of wars that lasted nearly 200 years, known as the Crusades.

These wars were waged by the Christian peoples of Europe against the Mohammedans, to take from them the city of Jerusalem and the Holy Land. They were inaugurated largely by the Popes, and were originally undertaken primarily for the sake of the Church. They are called the Crusades because the Christian warriors wore crosses, and carried crosses on their banners. They were wars of the Cross. In these wars the Cross took the initiative, made the attack. The Crescent had attacked Europe in the eighth century, as we have seen; and renewed the attack in the fifteenth and sixteenth centuries; but in the Crusades Europe carried the militant Cross into the lands of the Crescent.

The first Crusade was organized in the autumn of 1095, under the inspiration of Pope Urban II, at Clermont, France. A great church council was being held at Clermont, and large numbers of people were in attendance. On the 26th of November the Pope preached a notable sermon. He pictured the Holy Land in unclean hands; its churches polluted; its shrines seized by unbelievers; the distress of Christian pilgrims and others in the East; and the dangers which continually threatened Europe if the Mohammedans were not driven out of the Holy Land and Asia Minor. He called upon all Christian men who were able to

bear arms to stop fighting among themselves, and to join an expedition to rescue the Holy Land from the infidels.

The appeal fell on willing ears. A wave of asceticism was just then sweeping over Europe, and a call to war in the name of the Church stirred ascetic souls. Pious men for many years had been making pilgrimages to the Holy Land. Surely, to go in a holy war was most worthy, most meritorious.

Even before the Pope ceased speaking, many shouted their approval. "God wills it!" was the cry. The vast throng was swept over by an impelling wave of high enthusiasm. Thousands pressed forward to receive the Pope's blessing, to take the vow of a Crusader, and to receive the sign, or badge. This badge was a red cross, fastened from the right shoulder diagonally across the breast. Returning from the Crusade, the soldier was to wear the cross on his back.

The appeal of the Pope was warmly seconded by other preachers, who went up and down Europe urging men to enlist. One of the conspicuous agitators was an ascetic monk called Peter the Hermit. Within the next three or four years various bodies of men marched to Palestine, most of them going by way of Constantinople and fighting their way on through Asia Minor and down through Syria. Edessa, Antioch, and other cities were captured on the way; and finally, on July 15, 1099, Jerusalem was taken. Godfrey of Boulogne, a Frenchman, was made ruler at Jerusalem, and thousands of the Crusaders returned home, as if the task were done.

Nearly fifty years later a second great Crusade was launched against the Mohammedan East because it was understood that Antioch, Damascus, and other

cities were in danger of being lost to the Christians. The chief preacher of this Crusade (1147) was a pious monk of great ability, Bernhard of Clairvaux. Bernhard wrote beautiful hymns, some of which are still used in the churches. One of them contains this familiar stanza:

"Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy bosom rest."

Forty years later, in 1187, Europe was dismayed to hear that Jerusalem had fallen. It was captured from the Christians by Saladin, the famous Mohammedan chief. Accordingly, a third great Crusade was launched. Three kings marshaled their hosts: Richard I of England, Philip II of France, and Frederick I of Germany. Frederick was drowned in Asia Minor, crossing a river, and his army was scattered. Philip quarreled with Richard, and returned to France. Richard remained a while longer in the Holy Land, fought Saladin occasionally, and then made a truce with him. On his way back home Richard was shipwrecked, imprisoned, and held a year and a half for ransom.

The longer the crusades dragged on, the less, it seemed, they accomplished. In all, eight or nine great Crusades were undertaken, and several lesser ones.

The last great Crusades were led by Louis IX, king of France. He was known as St. Louis. His death in 1270 was fatal to the dwindling campaigns.

The Crusades failed of their main object. Jerusalem and the Holy Land remained in Mohammedan hands.

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Thousands of men perished. Feudalism was weakened. The Popes and the Church were strengthened. One of the best results was that Christians and Mohammedans got better acquainted, learned a good deal from one another, and so became better friends.

The most tragic of all the Crusades was the Children's Crusade, in 1212. Nicholas, a German boy, preached a crusade. He collected about 40,000 boys and girls and marched across the Alps. Some of the children soon turned back. Many died by the way. Others, especially the girls, were seized and made prisoners. Only a few of them reached Genoa, where they expected the sea to open and give them a passage to Palestine on dry land. Two shiploads of them, it is said, probably sailed from Pisa, for Palestine. Some went on to Rome, where they sought the Pope's blessing. He told them to go back home and wait until they were grown. A few, it is said, reached Brindisi, sailed thence on shipboard, and were never heard of again.

Stephen, a French boy, collected about 30,000 French children and led them down to Marseilles. There they were bitterly disappointed. They had been told that God would open a way for them through the sea. Day after day they vainly waited. At length, two merchants offered to take them to the Holy Land. Seven ships were brought up and about 5,000 children taken on board. Two of the ships were wrecked off the coast of Sardinia. The other five reached port beyond the sea, somewhere; but the merchants turned out to be slave-traders; and the children were sold in Mohammedan slave-markets.

All this shows that the age of the Crusades was an age of faith, an age of childlike faith.

Among the interesting by-products of the Crusades were certain orders of knighthood that devoted themselves with equal zeal to fighting or to healing. Three orders that became famous were the Knights of St. John of Jerusalem, the Knights Templars, and the Teutonic Knights. The first probably originated prior to the Crusades. They are known also as Hospitalers, or Knights of the Hospital, Knights of Rhodes, and Knights of Malta. The Knights Templars date from 1119, when nine devoted Frenchmen formed themselves into a military band to protect pilgrims in Palestine. They took the name "Knights of Christ," but having quarters assigned to them in a temple in Jerusalem they were soon called Knights of the Temple, or Knights Templars.

The Teutonic Knights date from 1190, when certain German knights on the third Crusade formed a religious and military brotherhood.

Recommended Readings for Chapter VII

Cox: *The Crusades,* pages 1–77; 219–224.
Fisher: *History of the Christian Church,* 144–239.
Munro: *History of the Middle Ages,* 86–121.
Myers: *Mediæval and Modern History,* 111–147.
Nichols: *Growth of the Christian Church,* Vol. I, 57–83.
Ogg: *Source Book of Mediæval History,* 97–104; 282–296.
Rainy: *The Ancient Catholic Church,* 508–521.
Robinson and Breasted: *Outlines of European History,* Part I, pages 334–347; 460–474.
Rowe: *Landmarks in Church History,* 42–47; 58–63.
Scherer: *Four Princes,* 139–166.
Thatcher and McNeal: *Source Book for Mediæval History,* 510–544.
Thatcher and Schwill: *Europe in the Middle Age,* 230–256; 336–434.

Tucker: *Builders of the Church,* 50–58.
Walker: *History of the Christian Church,* 195–244.
Webster: *History of Mankind,* 230–258.

Review Questions

1. When and how did the Church become imperial?
2. What were the patriarchs of Medieval Europe?
3. In what city did the churches of the West finally center?
4. Those of the East finally centered where?
5. Explain the meaning of the term Pope.
6. What is the Koran?
7. In what country did Mohammedanism originate?
8. Over what countries had it spread by 732?
9. Where did Islam meet with a great defeat in 732?
10. Where did it win a great victory in 1453?
11. What were the Crusades?
12. What Pope inaugurated the first Crusade? Where?
13. What great preacher promoted the second Crusade?
14. What were some results of the Crusades?
15. Who were the Knights Templars?

VIII

CHURCH AND STATE IN RIVALRY

EVEN during the period of the Crusades, while the Christian Church and the Christian states were fighting the Mohammedans, a contest for supremacy was going on between the state and the Church. It took form usually in a controversy or a struggle between the Pope and the Emperor, the Pope and some king, or between their high official representatives.

The Christian Church was by this time the most powerful institution in Europe. The Pope, if he was a man of ability, was usually stronger than any king; he was sometimes stronger than the Emperor. The Popes, moreover, had a strong theory back of them. Being representatives of God, they should have first place. Temporal powers, temporal rulers, should take second place. Most of the time, perhaps, this theory was generally accepted; but now and then a strong emperor, like Justinian or Charles the Great, went straight ahead with his plans, and the Pope had to make the best of it. Now and then a king or an emperor tried to do this, but was called to account and compelled to apologize and mend his ways. Some notable struggles of this sort took place from time to time.

There was another theory, that the Pope and the Emperor were both representatives of God, one of

spiritual things, the other of temporal, and that they should be equal; but this was hard to maintain either in theory or in practice. An ambitious emperor or an ambitious Pope was apt to upset the balance.

One of the most celebrated contests between Pope and Emperor took place from 1075 to 1078, shortly before the first Crusade. The emperor, Henry IV, was strong and headstrong; the Pope, Gregory VII, was tenacious and courageous. The Pope's personal name was Hildebrand, which means "burning flame." He was, figuratively speaking, a flame of fire in zeal for the power and glory of the Church. He and the emperor soon came to grips about this question of supremacy. Gregory went so far as to claim that the empire was a dependency of the Church.

This was too much for Henry. He got various councils of his supporters together, in Germany and in Italy, and asserted that the Pope had forfeited his position—declared the Pope deposed. The Pope retaliated. He not only declared the emperor deposed, he also excommunicated him. This cut him off from all benefits of the Church and absolved his subjects from allegiance to him. Excommunication was a terrible weapon in those days. In this instance the Saxons and others took advantage of the situation to rebel against Henry. The Pope started to cross the Alps into Germany, to hold a council there, to try Henry. This Henry feared. He set out to meet Gregory half-way.

They met at Canossa, a village of northern Italy. There, for three days, the emperor stood outside the Pope's door, barefoot, meanly clad, a humble penitent. Then, on the fourth day, the Pope received him, heard his confession of faults, his promises of obedience, and forgave him. Ever since that memorable day, "Going

to Canossa" has meant, in the cultured speech of Europeans, an abject surrender to ecclesiastical authority.

It was a great victory for Gregory and the Church; but it did not last. The issue was like Banquo's ghost —it would not down.

The question of authority, of supremacy, often came up in connection with investiture: installing a bishop or an abbot into his office and clothing him with the proper powers. These men frequently received lands and temporal power along with a church and spiritual authority. The emperor, the kings, and the princes wished to install them. The Pope said No; it must be done by my authority. After long and bitter quarreling a council was held at the city of Worms, Germany, to settle the matter. This council was held in 1122, and its decision is known in history as the Concordat (the agreement) of Worms.

The decision was that the staff and ring, symbols of spiritual authority, were to be conferred by the Pope or his representative; but the lands and the charters of civil authority were to be conferred by the emperor or his representative. The Concordat of Worms was a compromise, a division of powers, and worked pretty well.

Several notable contests between Church and state were waged in England. For example, in the latter half of the twelfth century the king, Henry II, undertook to carry through various needed reforms, in both state and Church. With the former he succeeded; but with the latter he failed in large measure. This failure was due chiefly to the opposition of Thomas Becket, Archbishop of Canterbury, who stood up stoutly and uncompromisingly for the special privileges of the

clergy, although it should have been plain to anybody, layman or clergyman, that the priests, many of them, were misusing their privileges and shielding themselves from just punishments behind their clerical robes. The king charged the archbishop with cherishing the special privileges of his order above plain justice and the general welfare.

Finally the archbishop was killed by some rash friends of the king; but this almost killed the king's cause. Becket straightway was acclaimed a martyr, and his death won strong support for his contentions.

A few years later, early in the thirteenth century, another crisis arose in England. King John insisted on appointing the archbishop of Canterbury. He refused to receive or to recognize the Pope's appointee, Stephen Langton. The Pope laid England under an interdict. The churches were closed; the sacraments of marriage and the Eucharist were forbidden. Extreme unction, burials, and baptisms could be performed only in private.

For five long years the king remained intractable. The Pope excommunicated him. John retaliated by seizing the estates of the bishops. Thus was the fight kept up for three or four years longer. Then the Pope called on the king of France to make war on John. The Welsh and the Scots also threatened an uprising. Poor King John was forced to yield. He humbled himself abjectly. He received Langton; he reinstated the bishops. He went much farther in his hard extremity; he surrendered his kingdom to the Pope; received it back as the Pope's vassal, agreeing to pay a rent of 1,000 marks a year for it.

Not until the sixteenth century was a king of England strong enough to break with the Pope and make

his position secure. Then Henry VIII, in the great Protestant Revolution, successfully declared England's ecclesiastical independence.

Recommended Readings for Chapter VIII

Andrews: *A Short History of England,* pages 78–87; 93–101.
Fisher: *History of the Christian Church,* 168–175; 182–187.
Munro: *History of the Middle Ages,* 169–181.
Myers: *Mediæval and Modern History,* 111–120.
Nichols: *Growth of the Christian Church,* Vol. I, 101–113.
Ogg: *Source Book of Mediæval History,* 261–281.
Robinson and Breasted: *Outlines of European History,* Part I, pages 475–496.
Rowe: *Landmarks in Christian History,* 63–67.
Thatcher and McNeal: *Source Book for Mediæval History,* 132–259.
Thatcher and Schwill: *Europe in the Middle Age,* 257–317.
Tucker: *Builders of the Church,* 41–49.
Walker: *History of the Christian Church,* 228–234.
Webster: *History of Mankind,* 274–276.
Webster: *Historical Selections,* 453–466.

Review Questions

1. What is said of the strength of the Christian Church by the eleventh century?
2. Contests developed between Church and state—Why?
3. What terrible weapon did the Popes use sometimes?
4. What is Canossa? Why historic?
5. What does " Going to Canossa " mean?
6. What was the Concordat of Worms?
7. Tell something of Thomas Becket.
8. Of Stephen Langton.
9. Mention several important things that King John of England did—things he did not wish to do.
10. What king finally was able to declare England independent of Rome?

IX

THE PROTESTANT REVOLUTION

(THE REFORMATION)

THE history of the Christian Church has been marked by opposition and by division: opposition encountered from outside antagonists, division experienced from differences within its own body.

In the wars with the Mohammedans, as well as in the persecutions suffered at the hands of the Jews and the Romans, the Christian Church was meeting with outside opposition. The same may be said of her in the struggles between the Church and the state. The Protestant Revolution, however, was an acute conflict within the Church. It developed when certain strong men of the Church took issue with the Pope and other authorities of the Church; and it resulted in a permanent division of the whole body of Christians in Western Europe.

This was not the first time, by any means, that notable divisions took place; but this was the most thorough in its nature and extent, and the most far-reaching in its results.

In the Apostolic Age there was some division between the Pauline Christians and the Judaizers. Early in the fourth century arose the division between the Athanasians and the Arians. In the latter part of the twelfth century, in France, arose the Waldenses, the numerous and devoted followers of Peter Waldo; and

very soon after them the Albigenses, another numerous body of Christian believers, who differed from the majority. In the fourteenth century John Wiclif, in England, began to teach and to write differently, and soon his followers were stigmatized as Lollards (babblers). At the beginning of the fifteenth century, over in Bohemia, John Huss began to teach what Wiclif had taught. Soon Huss was burned at the stake and war was waged against his followers.

At the end of the fifteenth century, in the city of Florence, Italy, Jerome Savonarola preached differently and won a large following; but soon the crowds fell away and Savonarola was hushed in death. But early in the sixteenth century, when Martin Luther, Ulrich Zwingli, John Calvin, and others spoke out, taking issue with certain doctrines and criticizing certain practices in the Church, so many persons, small and great, took sides with them that a permanent division of the Church resulted. A new word came into history, and an old word acquired a new usage.

The new word was "Protestant." The old word that acquired a new usage was "Catholic."

Those Christians who sided with Luther, Zwingli, Calvin, and the rest came to be called Protestants. Those Christians who sided with the Pope and his supporters came to be called Catholics. Catholic originally meant "for the whole world," and was fittingly applied to Christianity, the world religion, to distinguish it from the narrow national religions of the heathen. The term is still used in this sense in certain connections; but many persons, especially Protestants, when they use it mean those Christians of western Europe who, during and after the sixteenth century division, remained loyal to the bishop of Rome. We

often forget that there are Greek Catholics as well as Roman Catholics. It would be more exact and definite, therefore, to say "Roman Catholic" to designate one who is loyal to the Pope. That is what most Westerners mean when they say "Catholic."

In the Apostles' Creed, as used in some of the Protestant churches, the term catholic is used in its original and literal sense. Accordingly, the expression "holy catholic church" therein means the "holy universal church," the "holy church that is for the whole world." By some it is paraphrased as the "holy Christian church."

John Wiclif, the noted English priest, teacher, writer, and prophet, is often styled the "Morning Star of the Reformation." But it would not be improper to speak of Huss and Savonarola as "morning stars" also. They all foretold, in a way, the dawn of a new era—a time when a growing multitude of men and women would stand forth and face the heavens for themselves, laying hold of the Bible with their own hands, and claiming the right to think and believe in accordance with their own reading.

Protestantism was a revolt against church authority, on the ground that that authority was obviously in error. Luther and his colleagues chose to follow their own judgments rather than those of the Pope.

They did not long agree among themselves. That was not to be expected. But neither did the Pope and his followers always agree. If divisions attended the Church through all the centuries from the Apostolic Age down to the sixteenth century, we need not be surprised at divisions then—and since then. An intellectual revolution was transforming the Western World. It was bound to affect the Church, the state, the school,

the home, and all other organizations in which men were allowed any considerable measure of freedom.

The revival of learning (intellectual revolution), which was the underlying cause of the revolt in the Church, had been going on during the fourteenth and the fifteenth century, perhaps longer. It was due to several causes: the Crusades, interest in natural science, the introduction of gunpowder, the use of the mariner's compass, the invention of printing, and geographical discoveries, like those of John Cabot, Vasco da Gama, and Christopher Columbus. And it was partly due to the study of old Greek manuscripts of the New Testament and other writings, which had recently been distributed over Europe. In 1516 the great scholar Erasmus published in Switzerland his edition of the Greek New Testament, with a new translation in Latin. He thus opened a source book from which men might get a better understanding of the fundamentals of Christianity. Without this work of Erasmus, for example, Martin Luther could hardly have made his excellent translation of the Bible a few years later into the common language of the German people.

It was a time, as one writer has said, when old things were going out and new things were coming in. Wiclif, Huss, Savonarola, Luther, Zwingli, Calvin, were all educated men—the sort of men through whom a revival of learning would naturally express itself. That was not all. They were also courageous reformers, who spoke out against the evils that were before their eyes.

Wiclif asserted that the individual has a right to form his own religious opinions on the basis of Scripture and reason. This was a daring claim in those

days. He objected to the moneys, "Peter's pence," etc., that were being sent from England every year to Rome. Thus and otherwise he made himself a target for high censure.

In 1428, forty-four years after Wiclif's death, Pope Martin V called upon the bishop of London to dig up Wiclif's bones from the parish church at Lutterworth and scatter them abroad. This was done.

In 1415 Huss was put to death at Constance, Switzerland, as a heretic, though many of the common people and some of the princes sided with him. He had approved Wiclif's teachings and had perhaps carried them farther in some directions. He attacked what he regarded as corruptions in the Church, for example, the granting of indulgences. These were official pardons for sins. At the Council of Constance he was called upon to recant his alleged errors. He refused to do so unless his teachings and writings were proved to be errors. He was burned to death, and his ashes were thrown into the Rhine.

The winds and the waters seemed to carry the influence of Wiclif and Huss even farther than their living voices had gone.

Savonarola of Italy, a Dominican monk, became a noted preacher and reformer in the city of Florence. He denounced the wickedness of civil rulers and the worldliness of church officials. At times he was warmly supported by the people of Florence, at other times they fell away. The king of Florence (he had the power of a king, though Florence was supposed to be a republic) gave some heed to Savonarola, but the Pope threatened him. The red hat of a cardinal may have been dangled before his eyes by some fortune-teller, but he dreamed more fondly of one incarnadined

in his own martyrdom. His red dream came true. In 1498 he was tried, condemned, and hanged. Then his body was burned. In one of the old churches of Florence to-day the visitor is shown the tall pulpit from which Savonarola preached his last sermon. Out in the street, not far away, in the pavement, is a large bronze disk that marks the place of his martyrdom.

A graphic picture of Savonarola's preaching in Florence is given by George Eliot, in her historical novel, *Romola.*

Martin Luther, the great German reformer, was an Augustinian monk. Like Wiclif and Huss, he was a university professor. When he was twenty-eight years old he made a pilgrimage to Rome. There, while ascending the Holy Stairway on his knees, he seemed to see new light in the old promise, "The just shall live by faith." At Rome, moreover, his eyes were opened to the hypocrisy of many of the clergy. As time went by his teaching and his preaching became more noticeable for independence of thought and vigour of statement.

In 1517 there came to Luther's home town, Wittenberg, an agent of the Pope, selling indulgences. At this time St. Peter's Cathedral at Rome was being built. It took much money. Besides, the Pope wanted money for other projects. The Pope's agent, John Tetzel, wanted to make his campaign a success, so he perhaps went farther than he was authorized in recommending his indulgences to the ignorant people. His main object was to make sales. Some of the innocent purchasers understood from Tetzel that as soon as their money clinked in the box the souls of their friends would be released from purgatory.

Tetzel did a thriving business; but Luther's blood

reached the boiling point. He hated to see all that money being carried out of the country, from people who needed it; and, most of all, he hated to see them deceived by false teaching. So Luther rose up valiantly and spoke out plainly. In a few years the revolt was so well under way that nobody could stop it. Some of the kings and princes took sides with the Pope, some with Luther. The cleavage, the division that resulted in the Church, remains to this day. (Read Seebohm: *The Era of the Protestant Revolution,* pages 97–135.)

Down in Switzerland another seller of indulgences ran against another young champion of reform, Ulrich Zwingli. Soon most of the Swiss cantons were lined up in the battle, some on one side, some on the other. It was a battle of swords, as well as of words, in Switzerland and in Germany. Zwingli, after fourteen years of controversy, fell on the battlefield of Kappel in the year 1531, aged forty-seven.

Over in England, when news of Luther's defiance of the Pope came, the young king, Henry VIII, at once took sides. He took up cudgels for the Pope. More truly, he took up his pen. He wrote a book against Luther, defending the authority of the Pope as given of God. The Pope was mightily pleased with that book, and gave young King Henry a beautiful title. He called him "Defender of the Faith." Henry was much pleased with the title and wore it proudly. For eight or nine more years he was the Pope's good friend. Then a sharp difference arose between King Henry and the Pope. Henry then, like others before had done, defied the Pope, and England stood with him. Of course, there were many people in England who still held with the Pope, but the majority stood with the king; and in 1534 Parliament passed the famous

Act of Supremacy, which was England's declaration of independence in church affairs.

One of the most influential of the Protestant reformers was a Frenchman, John Calvin. He was born in 1509, the year Henry VIII of England was crowned; he died in 1564, the year Shakespeare was born. Because of religious differences, he had to flee from France for his life. This was in 1533. Calvin was then only twenty-four years old. In 1536 he went to Geneva, Switzerland; and Geneva for nearly thirty years, the remainder of his stormy life, was the potent center of his activities.

John Calvin was almost the reincarnation of Elijah, the Prophet of Fire. Just as truly, he took up the character and the incisive pen of Augustine of Hippo. "Under Calvin's guidance," says Dr. Fisher, "Geneva became to the Romanic nations what Wittenberg was to the Germans." French Huguenots, Scotch Covenanters, Dutch Netherlanders, English Puritans, and Pilgrim Fathers were all Calvinists. Calvin's *Institutes of the Christian Religion,* written when he was twenty-six, has been one of the most influential books of theology ever published.

Recommended Readings for Chapter IX

Andrews: *A Short History of England,* pages 188–200.
Fisher: *History of the Christian Church,* 287–413.
Kurtz-McPherson: *Church History,* Vol. II, 187–281.
Myers: *Mediæval and Modern History,* 292–354.
Nichols: *Growth of the Christian Church,* Vol. II, 1–90.
Ogg: *Source Book of Mediæval History,* 474–477.
Robinson and Breasted: *Outlines of European History,* Part I, pages 578–658.
Rowe: *Landmarks in Christian History,* 74–99.

Seebohm: *Era of the Protestant Revolution,* 97–198.
Tucker: *Builders of the Church,* 67–102.
Walker: *History of the Christian Church,* 292–422.
Webster: *History of Mankind,* 347–357.
Webster: *Historical Selections,* 837–858.

Review Questions

1. Who is known as the "Morning Star of the Reformation"?
2. Name two other men, one in Bohemia, one in Italy, who might properly be given the same title.
3. Explain the original meaning of the term catholic.
4. In what sense is it now commonly used by Protestants?
5. What was the Protestant Reformation?
6. What is a better term than reformation? Why?
7. Tell something of Wiclif; of Huss; of Savonarola.
8. Mention some of the conditions and forces that produced the Protestant Revolution.
9. How did Erasmus contribute to it?
10. Outline the work of Luther; of Zwingli.
11. What famous reformer lived many years at Geneva?
12. What king of England broke with the Pope about 1530?
13. What title had he received from the Pope some years earlier?
14. Name a famous book by John Calvin.
15. What book did Luther translate into German about 1521?

X

PROTESTANT DENOMINATIONS

THE name Protestant came into use about twelve years after Martin Luther began his attack upon Tetzel. In 1529 the Pope's party held a council at the city of Speyer, on the Rhine River, not far from Heidelberg, to take some action in the effort to stop the revolt. This council, known in history as the Second Diet of Speyer, declared that princes and other rulers should not choose or determine the form of religion for their respective domains, and forbade the teaching of certain doctrines until another council should pass upon them.

Six of the German princes and a large number of cities issued a formal protest against this action of the Diet. Because of this protest the reformers came to be known as Protestants.

Protestantism was a protest against too much authority in religion. It was a declaration in favour of individual judgment. This being true, no thoughtful person would expect all Protestants to agree. They did not agree, and they do not agree. Almost from the beginning of their revolt they formulated different creeds and adopted different forms of organization. And they took, or were given, different names. Thus other new names, besides Protestant, came into history. Hence it is proper to speak of the origin of Protestant denominations.

But this expression should not be misunderstood.

This is not saying that Protestantism, as a religion, was new. For Protestant sects this was the beginning of their names—it was not the beginning of their religion. Some of the early disciples were first called Christians at Antioch. That was the use of a new name, as applied to them; but their religion went back to Jerusalem, to Christ. Dividing a stream or renaming it does not change the source of the waters. One cannot split a great tree and say that one half is older or younger than the other. Both have come up from the same roots. One side of a tree may die sooner than the other; but nobody can split a living tree and truly say this side is younger or that side is older.

This is a fair analogy to what happened in the Christian Church in Europe in the sixteenth century. The Church split. One part took a new name—Protestant. Soon this part divided still more, and each part took a new name. But all took the Bible as their textbook and acknowledged Christ as their head; therefore nobody can truly say that one is older or younger than the other, so far as their essence, their religion, is concerned. Name, denomination, is incidental; religion is essential. All Christians, by whatever sectarian names they may be called, or whensoever their names were adopted, have essentially the same religion.

Those Protestants who followed mainly the leadership and interpretations of Martin Luther came to be called Lutherans. They were in the majority in northern Germany. They became numerous in Denmark, Norway, and Sweden. The teachings of Luther also spread into the Netherlands, but there most of the Protestants soon showed a preference for Calvinism. The Lutherans, as we know, have been numerous in various parts of North America since colonial days.

The man who is frequently called the founder of Lutheranism in America was Henry M. Muhlenberg, who came from Germany to Pennsylvania in the year 1742. He was not the first Lutheran to come to this country, but he was perhaps the first preacher of the denomination, and he was at least the first great organizer. His sons became eminent in Church and state and camp. (See Finck: *Lutheran Landmarks and Pioneers in America,* pages 102–109.)

The disciples of Ulrich Zwingli differed from the Lutherans particularly in their views on the Eucharist and in the matter of church organization. Naturally they were numerous in Switzerland, the homeland of Zwingli. Thence they spread into southern Germany. The Zwinglians were soon a good deal influenced by John Calvin. Zwingli was killed in 1531, and Calvin came into Switzerland two or three years later.

The Protestants of France, called Huguenots, were mainly the ecclesiastical and doctrinal offspring of John Calvin. John Knox, the Elijah of Scotland, and the Scotch Covenanters, were also disciples of Calvin. The Puritans of England, including Oliver Cromwell, were Calvinists. The Pilgrim Fathers, who were extreme Puritans, took Calvinism with them from England, first to Holland; and thence they brought it to New England.

In several countries of Europe those Protestants who followed the leadership and interpretations of Zwingli and Calvin became known as Reformed churches. Many of them adopted a form of church government and organization in which elders (presbyters) were prominent; hence the name Presbyterian. The Presbyterian form of church was more democratic than the Episcopal, in which bishops were officials of much

power. King James I of England (and Scotland) made so much of this that he seemed to think it would be difficult or impossible to combine a Presbyterian church with a monarchical state. He said, "No bishop, no king."

The Presbyterians have long prevailed in Scotland and in many parts of the United States—those parts that were early settled by people from Scotland and northern Ireland. Ulster, North Ireland, was early acquired and peopled by Scotch Presbyterians. They are known in this country as Scotch-Irish.

The Puritans, as we have seen, were Calvinistic. Many of the Puritans who settled New England located there in separate congregations, each with its own pastor. Each community, town, developed a civil and religious organization of its own. Thus arose the Congregational churches of this country. In doctrine and local organization a Congregational church is much like a Presbyterian church. Some other denominations have like features. The Baptists, for example, are congregational in local organization, and are more or less Calvinistic in doctrine.

As we have seen, those Protestants of Europe who followed Zwingli and Calvin rather than Luther became known as Reformed. Those in Switzerland were Swiss Reformed; those in Germany, German Reformed; those in France (the Huguenots) were French Reformed; those in Scotland, Scotch Reformed; those in Holland, Dutch Reformed.

Many German Reformed came to America in colonial days. Their first minister was Rev. Samuel Guldin, who came in 1710. Their first church, we are told, was founded at Germantown, or Germanna, in Virginia, in 1714. Rev. J. P. Boehm organized a church

in Pennsylvania in 1725; and in 1746 Rev. Michael Schlatter, an influential leader and organizer, came to this country. The Reformed Church in the United States is the present name of this body of Christians.

In England the Reformation (Protestant Revolution) had several distinctive features. For example, England did not split up geographically or politically into sections, some Protestant, some Catholic, to the same extent that Switzerland or Germany, or even France, did. England was well centralized in a monarchy; and usually the king or queen of England was able to hold the country together and make it follow his lead. When the king or queen of England was Protestant, the government of the country as a whole was Protestant; when the king or queen was loyal to the Pope, the government as a rule was Roman Catholic.

Henry VIII, the first king of England to break with the Pope in the sixteenth century, wanted to be independent, and he wanted England to be independent. This was realized. In 1534 Parliament passed the Act of Supremacy, England's declaration of independence in Church. By this act the authority of the Pope was thrown off and the king of England was declared the head of the Church on earth in England.

This was about as far as Henry VIII cared to go. He did not wish to rewrite the creed of the Church or to change local or national church organization.

Accordingly, but little change in doctrine took place in England at that time. And the organization of the Church in England continued much as it had been, bishops and archbishops being at the head, under the king. Therefore the Church in England continued an episcopal Church, as it had been. The main difference

was, it was no longer merely the Church in England, it was the Church of England. The Anglican Church is another term with the same meaning.

As time went on the doctrines of the Anglican Church were changed somewhat in certain particulars, and forms of worship were also modified; but some of the members thought that greater changes should be made in both doctrine and government (organization). They said that things were too much like they had been before the Protestant Revolution. They perhaps used the word "purify" in discussing the Church. They may have said, "Let us purify the Church of certain features," etc. At any rate, these Anglicans came to be called Puritans. Some of the more radical ones withdrew from the Anglican communion. They were called Separatists.

The Pilgrim Fathers were radical Puritans—they were Separatists. They were called Pilgrims, or they called themselves Pilgrims, because they went so much from place to place seeking freedom of worship. Some of the Puritans who later came to New England may have been Separatists also, but many of them had not formally withdrawn from the Anglican communion before they left England for New England.

We must remember, of course, that many of the early pioneers of this country (North America) were Roman Catholics. The French who first explored and settled Canada were all, or nearly all, Catholics. Already we have referred to the work of the French Jesuits among the Indians of Canada and adjacent regions south. A few French Protestants (Huguenots) made early settlements on the coasts of Florida and South Carolina, but they were speedily wiped out by the Spaniards. All or practically all of the

Spaniards who settled in Florida and the southwestern parts of what are now the United States, and in Mexico, were Roman Catholics. So were the first settlers of the colony and state of Maryland. Considerable Catholic infusions were distributed here and there in other sections.

Pennsylvania was the great Quaker colony, though some Quakers were scattered through Virginia, Tennessee, and other states.

Quaker is a nickname. George Fox (1624–1691), an Englishman, and other religious enthusiasts of his day were termed Quakers by their unsympathetic neighbours because of their manifestations of religious emotion; but they called themselves Friends. George Fox began preaching in 1647. He felt that he had new revelations of light and grace. He was constrained to oppose the formalities and worldliness that he saw about him. For his outright procedure he was imprisoned and otherwise persecuted, but he kept actively at work, with voice and pen, travelling in England, Scotland, Holland, and America. His work of forty years bore much fruit.

The second founder of Quakerism was William Penn, the colonial patron of Pennsylvania. The most eminent writer among them was Robert Barclay (1648–1690), a Scotchman. The Friends have done much in fostering educational institutions, and have always been active missionaries. From the beginning they have earnestly advocated peace among individuals and nations—they have done a great work in building up sentiment against war.

Another body of Protestant Christians who have always stood for peace as one of their cardinal principles are the Mennonites. The beginning of this sect

was a congregation formed at Zurich, Switzerland, in 1525, by Conrad Grebel and his associates. About ten years later Menno Simons, a Hollander, allied himself with them, and from him, in time, the name Mennonite was adopted. After 1536 Menno Simons organized churches in northern Germany and Holland. The Mennonite confession of faith, in eighteen articles, was adopted in Holland in 1632. The first Mennonites came to this country in 1683, and located with the Quakers, near Philadelphia. The Mennonites have sometimes been called German Quakers.

The denominational ancestors of the Brethren and the Church of the Brethren were for some years known as German Baptist Brethren. They were German pietists, who formed their first organization at Schwartzenau, in 1708, with Alexander Mack as their first minister. Suffering from persecution in Germany, they came to Pennsylvania in 1719 and years following, settling near Philadelphia among the Quakers and the Mennonites. Like those bodies, the Brethren have been strong advocates of peace.

The state of Pennsylvania has been a great distributing center for Quakers, Mennonites, and the Brethren, as well as for Lutherans, Presbyterians, and other Protestant bodies.

Methodism arose in England within the Anglican Church, as a religious revival, about 1730. The prime movers were a group of Oxford students of whom John Wesley, Charles Wesley, and George Whitefield were chief. These men preached in the British Isles, in the English colonies of North America, and to some extent on the continent of Europe. John Wesley was the organizer; George Whitefield was the orator; Charles Wesley was the singer—the hymn-writer.

These young men and their associates were nicknamed Methodists because of their strict habits of life; but that name, like many others that were first given in reproach, became in time a badge of honour. The great apostle of Methodism in the United States was Francis Asbury, who came over from England in 1771. He was one of the greatest missionaries in the history of the Christian Church.

John Wesley, the organizer of Methodism, was influenced a good deal by the Moravians. The Moravians at first called themselves "United Brethren." They sprang from the "Bohemian Brethren," some of the disciples of John Huss. After the Protestant revolt they came into contact with both Lutherans and Calvinists, but were more in sympathy with the latter. Because of their association with Moravia, a small country of central Europe, they are generally known as Moravians.

Moravians established a mission in Greenland in 1733. In 1735 they went to Georgia. Five years later (1740) they established two towns in Pennsylvania, namely, Bethlehem and Nazareth. Salem in North Carolina, now a part of the city of Winston-Salem, is an old Moravian town. The Moravians are distinguished for education, music, and missions. They have been one of the most active missionary bodies in history.

The United Brethren in Christ took form as an organization in Pennsylvania and Maryland shortly after the close of the Revolutionary War. Their first conference was held in Baltimore in 1789. At a conference held at Frederick, Maryland, in 1800 William Otterbein and Martin Boehm were formally elected bishops. They had been such in effect before that

date. In earlier years Otterbein had been a German Reformed pastor and Boehm a minister of the Mennonites. However, in church organization and in doctrine the United Brethren bear a close resemblance to the Methodists. They have sometimes been described as "German Methodists."

In 1644 a congregation of English Separatists, who had recently restored the ancient practice of immersion, were called Baptists. The first Baptist church in Scotland was founded in 1750. Roger Williams, founder of Rhode Island, became a Baptist in 1639. In 1665 a Baptist church was organized in Boston, and by 1705 there was one in Groton, Connecticut.

The beginnings of the modern Baptist denomination date from the early seventeenth century in England; and from the first there were two main bodies, one adopting the theology of Calvin, the other that of Arminius. The latter are known in church history as the General Baptists; the former as the Particular Baptists. In 1832 the Baptist Union was formed, by which missionary and educational activities were merged; and in 1891 the union of the General and the Particular groups was completed.

The most influential center for the propagation of Baptist ideas in America has been Philadelphia. Beginnings there date from 1688. By 1770 the region thereabouts contained twelve churches, the constituent members of which were English and Welsh Baptists of the Calvinistic wing. The establishment of the Philadelphia Association in 1707 made them the most compact and influential body of Baptists in America. The famous Philadelphia Confession was adopted in 1742, or before.

About the middle of the nineteenth century divisions

took place among both the Baptists and the Methodists in the United States, and as a result both denominations are classified still on the broad lines of Northern and Southern. Other distinctions are also found, especially among the Baptists.

Two other denominations with which we are familiar are the Christians and the Disciples of Christ. The religious bodies known as Christians were organized near the end of the eighteenth century in three movements that do not appear to have been connected: One by James O'Kelly and others in Virginia; one by Abner Jones and others in Vermont; and one by Barton W. Stone and others in Kentucky and Ohio. O'Kelly had been a member of the Methodist denomination; Jones had been a Baptist; and Stone had been a Presbyterian. The *Herald of Gospel Liberty,* still (1929) the chief organ of the Christian Connection, was started in 1808. General meetings have been held since 1819.

The Disciples of Christ, sometimes called Christians, arose from a simultaneous movement in different parts of the country, notably in Virginia, Pennsylvania, and Kentucky, to restore Apostolic Christianity and to unite Christians of every name on the Bible as the only creed. The date of this movement, in its beginnings, may be placed about the year 1812. The most prominent early preacher of the denomination was Alexander Campbell (1788–1866). The Disciples of Christ are sometimes called Campbellites, without their consent.

Recommended Readings for Chapter X

Armstrong: *The Old Baltimore Conference,* pages 1–79.
Brumbaugh: *A History of the Brethren,* 1–190.
Finck: *Lutheran Landmarks and Pioneers in America,* 148–178.
Fisher: *History of the Christian Church,* 346–383.
Funkhouser: *United Brethren in Christ,* 1–69.
Harbaugh: *Life of Michael Schlatter,* 27–83.
Kurtz: *Church History,* Vol. II, pages 344–414.
Myers: *Mediæval and Modern History,* 334–386.
Nichols: *Growth of the Christian Church,* Vol. II, 157–216.
Rowe: *Landmarks in Christian History,* 161–213.
Seebohm: *Era of the Protestant Revolution,* 171–238.
Tucker: *Builders of the Church,* 125–173.
Walker: *History of the Christian Church,* 495–522; 555–590.

Review Questions

1. What was the origin of the name Protestant?
2. Distinguish between denomination and religion.
3. In what sections of Europe did Lutherans predominate?
4. In what countries were many Calvinists?
5. By what general name were Calvinists frequently called?
6. Who is regarded as the founder of Lutheranism in America?
7. What famous reformer was killed in 1531?
8. What officials are prominent in Episcopal churches?
9. What officials are prominent in Presbyterian churches?
10. What religious leader came to America in 1746?
11. Why was 1534 an important date in church history?
12. How did the name Puritan originate?
13. Name three leaders among the early Friends.
14. On what have the Quakers, the Mennonites, and the Brethren agreed?
15. Name three pioneers of the Methodist Church.

16. Who was the chief Methodist pioneer in America?
17. Tell something of the Moravians.
18. Distinguish between the Brethren, the Church of the Brethren, the United Brethren, and the United Brethren in Christ.
19. Who have been called German Quakers? German Methodists?
20. What city has been the most influential Baptist center in the United States?

XI

MODERN CHRISTIAN MISSIONS

"UNTO THE UTTERMOST PART OF THE EARTH"

THE history of the Christian Church has been marked from time to time by intense spiritual revivals. Quakerism, which arose in England in the middle of the seventeenth century, was an expression of religious enthusiasm. It was a reaction against cold argument; it probably went to an extreme in mystical zeal. Methodism, a century later, was also a revival—a conscious effort to infuse the Church with more spiritual fervour and to stimulate good works. At the same time that the Wesleys and Whitefield were stirring up religious emotions in England, Jonathan Edwards of Massachusetts, David Brainerd of Connecticut, and other young preachers were kindling a revival in this part of America. This revival of the early eighteenth century in the English colonies is known in history as the Great Awakening.

The middle of the nineteenth century in the United States was also marked by a notable revival in religious feeling and activity. It was a time of rapid material expansion. In 1845, for example, Texas was added to the Union. Three years later we acquired an additional empire from Mexico. In 1848 gold was discovered in California. The call of a new Macedonia sounded clearly. Eager listeners heard it. Lyman Beecher said, "To plant Christianity in the West is

as grand an undertaking as it was to plant it in the Roman Empire."

In 1857 came a financial panic, with general hard times. Strange to say, in that period of economic depression came a powerful revival of religious life. Laymen in most localities took the lead. The movement swept over the country, and within a year or two about a million members were added to the churches. (See Nichols: *The Growth of the Christian Church*, Vol. II, pages 179, 180.)

Every great revival of religious enthusiasm in the history of the Church, or nearly every one, has been accompanied and extended by missionary activity. The inauguration of foreign missions at Antioch in the Apostolic Church was preceded by an active period of religious zeal. St. Patrick's revival in Ireland was closely followed by St. Columba's mission to Scotland. The quickening of the Church at Rome under Gregory the Great issued in St. Augustine's mission to England. The revival in England led to Winfrid's missions in Germany. The religious enthusiasm of St. Francis and St. Dominic and their disciples expanded into the great missionary revival of the thirteenth century.

When Columbus beheld a new world his religious emotions were tremendously stimulated. Soon this feeling was shared by others, and almost immediately great missionary enterprises were undertaken. Las Casas went to the West Indies; Francis Xavier went to the East Indies; the Jesuits became missionaries to the world.

Already we have observed that the Quakers (Friends) have been active missionaries. We perhaps are not accustomed to think of William Penn as a missionary, but he was one, and one of much con-

sequence. He is regarded as one of the founders of the Society of Friends, and his work as a preacher and propagandist was notable. Not only did he preach in England; he also, with George Fox and Robert Barclay, travelled on the continent of Europe, setting forth his views on religion and godly living. Frequently he was arrested and imprisoned for his missionary activity. It was in jail that he wrote his best known book, *No Cross, No Crown.* In 1676 Penn and his associates founded a religious colony in West Jersey; and in 1682 he laid out Philadelphia and established the colony of Pennsylvania. These were really great missionary and philanthropic enterprises. Thereby he was trying to provide good homes where people might work and worship unmolested.

Penn's prayer for Philadelphia, now preserved on a large tablet in the city hall, is a religious classic:

"And Thou, Philadelphia, the Virgin Settlement of This Province, Named Before Thou Wert Born, What Love, What Care, What Service, and What Travail Have There Been to Bring Thee Forth and Preserve Thee from Such as Would Abuse and Defile Thee. O That Thou Mayest Be Kept from the Evil that Would Overwhelm Thee; That Faithful to the God of Thy Mercies, in the Life of Righteousness, Thou Mayest Be Preserved to the End. My Soul Prays to God for Thee, That Thou Mayest Stand in the Day of Trial; That Thy Children May Be Blest of the Lord, and Thy People Saved By His Power."

The missionary activities of the Moravians and the early Methodists have been noted. The Moravians received their first missionary impulses, in part at least, from a movement that developed in Germany

during the last quarter of the seventeenth century, known as Pietism. This was an expression of religious feeling combined with a demand of the laity for a larger share in Christian work, tempered by an ascetic attitude towards the world.

The chief pioneers of pietism were Philip Jacob Spener (1635–1705) and August Hermann Francke (1663–1727). In 1737 Count Zinzendorf became bishop of the Moravians. He was a close friend and sympathetic disciple of Spener and Francke. The same year that Zinzendorf was ordained bishop of the Moravians he went to London where he was received with much consideration by John Wesley. Three years before, on the ship going to Georgia, Wesley had become acquainted with a band of Moravians.

In 1741 Zinzendorf came to America and founded the celebrated Moravian colony at Bethlehem, Pennsylvania. Moravian missionaries from Bethlehem made many journeys through the pioneer settlements of Pennsylvania, Maryland, Virginia, and North Carolina prior to the French and Indian War.

In 1735 John Wesley and his brother Charles had come as missionaries to America, labouring chiefly in the new colony of Georgia. They worked hard, but without much success. The next year Charles Wesley, ill and discouraged, returned to England. John remained a year or two longer. In 1738 George Whitefield came over. He too preached in Georgia at first. Later he made other tours through the colonies, preaching all along the Atlantic coast from Georgia to Massachusetts. Whitefield was a magnetic orator, and thousands flocked to hear him. He had a voice that carried like a trumpet.

Benjamin Franklin heard Whitefield preach in

Philadelphia, and of one occasion he wrote the following:

"He had a loud and clear voice, and articulated his words so perfectly, that he might be heard and understood at a great distance; especially as his audience observed the most perfect silence. He preached one evening from the top of the court house steps, which are in the middle of Market street, and on the west side of Second street, which crosses it at right angles.

"Both streets were filled with his hearers to a considerable distance. Being among the hindmost in Market street, I had the curiosity to learn how far he could be heard, by retiring backwards down the street towards the river; and I found his voice distinct till I came near Front street, when some noise in that street obscured it.

"Imagining then a semicircle, of which my distance should be the radius, and that it was filled with auditors, to each of whom I allowed two square feet, I computed that he might well be heard by more than thirty thousand. This reconciled me to the newspaper accounts of his having preached to 25,000 people in the fields, and to the history of generals haranguing whole armies, of which I had sometimes doubted.

"By hearing him often, I came to distinguish easily between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetition, that every accent, every emphasis, every modulation of voice, was so perfectly well turned and well placed, that, without being interested in the subject, one could not help being pleased with the discourse; a pleasure of much the same kind with that received from an excellent piece of music."

Whitefield crossed the Atlantic thirteen times. He died at Newburyport, Massachusetts, in 1770. A few

hours before his death he stood on the steps in front of his bedchamber, held a candle in his hand, and preached to the people outside until the wick of the candle burned out. He was only fifty-six.

The very next year, following the death of Whitefield, another Englishman, then a young man aged only twenty-six, landed at Philadelphia. John Wesley had sent him over to do the work of a pastor and an evangelist among the people of the American colonies. His name was Francis Asbury. He became one of the greatest missionaries of modern times—of all times. For forty-five years he gave his life to travel among the settlements from New England to Georgia, and westward across the Alleghany Mountains, teaching, preaching, ordaining ministers, organizing churches. The story of his life is an epic of adventure and achievement. He travelled in all nearly 300,000 miles. He preached 16,000 sermons; ordained 4,000 ministers; and presided at 224 conferences. He died in Spotsylvania County, Virginia, in 1816.

The discoveries of Columbus, as we have seen, stimulated religious fervour and thereby promoted missionary enterprise. Between 1768 and 1779 another bold navigator made notable discoveries in another quarter of the globe—Captain James Cook, in the Pacific Ocean. Cook is sometimes called the Columbus of the Pacific.

Cook's discoveries, when made known in England, awakened the interest of church people and stimulated their activities. Especially did they stir up the missionary zeal of a young shoemaker, William Carey. In 1781, when Carey was only twenty years old, he hung on the walls of his shop a map of the world, on which he marked down the political and religious sta-

tistics of each country. In 1792, largely through Carey's efforts, the Baptist Missionary Society was formed, and Carey was sent out as one of its first missionaries. He went to India. There, with the aid of other members of the same society, he founded the mission of Serampore.

The letters which Carey sent back to England aroused others, laymen as well as clergymen, and in 1795 was organized the London Missionary Society, a union of Independents, Presbyterians, Methodists, and Episcopalians. The directors of this body, interested in Cook's *Voyages,* as Carey had been, chose the South Sea Islands as their first field of labour.

By this time the religious movements of the age had aroused the Church of England to new life and effort. In 1799 sixteen Anglican clergymen founded an organization which soon became the Church Missionary Society for Africa and the East. In 1796 important missionary societies had been founded in Scotland. In 1829 Alexander Duff, who became an eminent leader, was sent out to India.

In 1807 Robert Morrison went as the first Protestant missionary to China. He laid enduring foundations by making a grammar and a dictionary of the Chinese language, and by translating the Bible into the same tongue.

In America a small group of college students made church history. At Williams College, Massachusetts, in 1808, through the efforts of Samuel Mills, a society was formed called " The Brethren." Their object was to effect, in the persons of their own members, a mission or missions to the heathen. Soon the organization was transferred to Andover Theological Seminary, where the membership was increased by young men

from various colleges. One of them, Adoniram Judson, drew up a memorial to the Christian people of Massachusetts, making a plea to the churches to support the missionary plans of the organization. This appeal led to the founding in 1810 of the American Board of Commissioners for Foreign Missions. This board was originally interdenominational, but shortly became essentially Congregational.

Judson himself became a famous missionary in Burmah, leading hundreds, perhaps thousands, into the Christian faith, although he laboured there the first six years without a single convert and narrowly escaped with his life. John Wilson at Bombay and John Patteson among the cannibals of the Pacific also made notable records. The high valleys of the Himalayas were penetrated by the indomitable Moravians.

In 1813 the Wesleyan Methodist Missionary Society was founded in England. The next year the American Baptist Missionary Union was formed. In 1815 the Basel Evangelical Missionary Society was launched in Switzerland. In 1821 the Danish Missionary Society was established. Three years later similar organizations were founded in Berlin, Germany, and in Paris, France. In 1825 the Church of Scotland Mission Boards took form. The Dutch Reformed and the Presbyterian Churches of the United States, which had previously coöperated with the American Board, formed their own organizations in 1835 and 1837.

The entire nineteenth century witnessed a continual extension of missionary activities among both Protestants and Catholics.

One of the most celebrated missionaries of recent times was David Livingstone (1813–1873), a native of Scotland, who in 1840 was ordained as a medical mis-

sionary by the London Missionary Society. For thirty-three years, with brief periods in England, he gave his life to Africa. As teacher, physician, consul, explorer, and writer he turned the light upon the Dark Continent. In body and in spirit, his heart was there. There he died on May 1, 1873. The example of his devotion and the love he won from the savage natives have been worth a thousand men.

Recommended Readings for Chapter XI

1. Fisher: *History of the Christian Church,* pages 582–598.
2. Kurtz: *Church History,* Vol. III, pages 212–222.
3. Nichols: *Growth of the Christian Church,* Vol. II, pages 152–183.
4. Rowe: *Landmarks in Christian History,* 215–227.
5. Tucker: *Builders of the Church,* 135–194.
6. Walker: *History of the Christian Church,* 495–529.
7. Webster: *History of Mankind,* 623–663.
8. Webster: *Historical Selections,* 864–897.

Review Questions

1. What was the " Great Awakening " ?
2. Discuss the relation of revivals and missions.
3. Name a great Quaker missionary.
4. What was German pietism?
5. What colony (town) did Zinzendorf found in 1741?
6. Name two notable missionaries who came to Georgia in 1735.
7. Who came in 1738?
8. Tell something of Francis Asbury.
9. Of William Carey.
10. Who was the first Protestant missionary to China?
11. Why was 1808 a notable year in the history of missions?
12. In what country did David Livingstone work?

13. What was the nature of his work?
14. Name a famous missionary to Burmah.
15. Name two great discoverers who stimulated Christian missions.

XII

CONTRIBUTIONS OF CHRISTIANITY TO MODERN CIVILIZATION

CHRISTIANITY has proved to be more than a religion—it has become a program of life and a motive force for civilization. It has transformed nations as well as individuals. It has shaped social standards and modified governments. It has elevated art, ennobled music, sweetened literature, and humanized law. It has quickened philanthropy, abolished slavery, and magnified education. It holds out the Golden Rule to industry and commerce, and is seeking to displace war with justice and international good will. It has not achieved its full possibilities, but much has been done. Christianity has never really failed where it has been given a fair trial, either as a religion or as a social program.

Lecky, the eminent English historian, in his monumental work on European morals from Augustus to Charlemagne, has this to say:

"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue but the strongest incentive to its practice."

Lecky presents at length two notable effects of Chris-

tianity upon the heathen world: (1) A new sense of the sanctity of human life; (2) the teaching of universal brotherhood. He cites many particular facts of proof under each of these heads. For example, the new sense of the sanctity of human life soon reduced suicide, infanticide, and gladiatorial shows. It also led to the establishment of numerous foundling hospitals.

The teaching of universal brotherhood made for the amelioration and gradually the abolition of slavery, and for manifold activities in the broad field of charity. Says Lecky again:

"This vast and unostentatious movement of charity, operating in the village hamlet and in the lonely hospital, staunching the widow's tears, and following all the windings of the poor man's griefs, presents few features the imagination can grasp, and leaves no deep impression upon the mind. The greatest things are often those which are most imperfectly realized; and surely no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity."

Further, and more particularly, Lecky goes on:

"As time rolled on, charity assumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, and the remotest spheres of suffering explored. During the darkest period of the middle ages, monks founded a refuge for pilgrims amid the horrors of the Alpine snows. A solitary hermit often planted himself, with his little boat, by a bridgeless stream, and the charity of his life was to ferry over the traveller. When the hideous disease of leprosy extended its ravages over Europe, . . . new hospitals and refuges overspread Europe, and monks flocked in multitudes to serve them."

Many legends of miracles grew out of those experiences of devotion and self-sacrifice. For example, the story is told of St. Julien who, having by mistake committed a terrible crime, did penance by becoming a ferryman at a great river. One dark, stormy night, when the waters were high and the winds raging, he heard a call from the other side. He went over, took the wayfarer into his boat, and rowed him across the dangerous tide. When he got over he found that he had Christ in his boat. This story is painted on a window of one of the old French cathedrals.

It would be hard to over-emphasize the influence of Christianity upon architecture and painting. The Greeks and the Romans had both excelled in architecture—building; and the Greeks had also excelled in painting and sculpture, as fine arts. What Christianity did in architecture, painting, and sculpture was to supply subject and motive; and through these, character.

From about the year A. D. 800, to perhaps 1150, the style of architecture that prevailed in Europe was called the Romanesque, because it preserved some of the distinctive features of the old Roman buildings—the massive round arch, for example. The prevailing Christian enthusiasm turned this Romanesque architecture largely into the building of churches. Many of the early churches were modeled after a Roman secular building, the basilica. The basilica was a sort of public assembly hall. Its shape and plan were suitable for the worship of Christian assemblies; and so churches were built in the form of basilicas—they were often called basilicas. Many of them were very beautiful. At Rome and elsewhere some are still preserved. In central Syria, in certain old towns that have lain for

centuries in ruins, are to be found a dozen or more Christian basilicas. In various modern structures the old basilical types have been reproduced. In the wonderful church at Rome, St. Paul's Without the Walls, is a section in which is reproduced a splendid Romanesque basilica.

In the eleventh or twelfth century the Romanesque style of architecture began to give way to a new style, more glorious and more serviceable. This new style came to be known as the Gothic. It originated, or had its first notable development, in France, especially at Paris. It soon became the most popular type in Europe, and it was employed in structures that have ever since been wonders of the world. It reached its highest perfection in the building of churches and cathedrals. It still remains the most popular style for Christian edifices in Europe and America.

The distinctive features of Gothic architecture are the pointed arch, the vaulted ceiling, and the flying buttress. The pointed arch gives variety, beauty, and adaptability. It can be made higher or lower, to suit other conditions. It leaps upward in effect, and seems to bear the spirit of the beholder with it.

The vaulted ceiling has the same qualities as the pointed arch—it is in reality a maze of pointed arches converging to an overhead center. The flying buttress is the half of a pointed arch, used as an outside prop to the cathedral wall, by means of which the wall is given strength without so much thickness, and with more window space. In many of the old cathedrals a perpetual twilight falls, even in midday; but lacking the windows and the thinner walls which are made possible by the flying buttresses they would be gloomy instead of glorious.

Europe has many architectural and other material wonders; but none excel in beauty and splendour the great cathedrals. They are visited every year by thousands of people from all over the world. They are a gift of the Christian Church to art, beauty, and culture. The cathedral of Milan, Italy, is a huge marvel of pink-tinted white stone, crowned with pinnacles, each one of which is topped with a statue. Westminster Abbey in London is a splendid Gothic cathedral. At Paris, at Rheims, at Cologne, at Canterbury—at dozens of places—are these marvelous monuments to an age of faith, of skill, of devotion. They are works of Christian art manifold, in which architecture, sculpture, and painting are all combined; and the world has not yet been able to excel them for splendour, for grace, for strength, for beauty.

As already observed, the Greeks, and to some extent the Romans, did wonderful things in the various forms of building and decorative art. In high qualities of craft and skill Christian art made no advance; but Christian art did choose other and better subjects. In the art galleries of Europe to-day one can find examples of all sorts, Christian and pagan; but as a rule it is easy to recognize each kind. Each has its favourite subjects; each has its distinctive character. Much of pagan art is debasing. Christian art is generally elevating.

It was Christian art that engaged the highest skill of the greatest artists of the Middle Ages. Christian subjects enlisted their devotion and inspired their matchless genius. The subject that was perhaps most frequently painted was the Virgin Mother with the child Jesus. Every art gallery of Europe has a number of Madonnas. Other sacred subjects are numerous.

Some of the representations of Biblical scenes and characters are among the world's masterpieces. For example, in the Doge's palace in Venice is an oil painting about thirty feet high and ninety feet long, by Tintoretto. The subject is heaven. On the canvas are about 900 figures, life size or larger.

In the Sistine Chapel at Rome is one of the world's most famous pictures—a painting by Michelangelo. The subject is the Last Judgment. In an old dining-room in the city of Milan is another masterpiece, one of the best known pictures in the world. It was painted by that matchless genius, Leonardo da Vinci. Mutilated by vandals and preyed upon by time and weather, it has been restored with patient skill and preserved with devoted care. It is the Last Supper. Christ is represented at the table with the Twelve. In this old painting subject and workmanship combine with marvelous effect.

These are only a few of the well-known masterpieces produced by Christian artists, inspired by Christian subjects. If the art galleries of Europe were robbed of their Christian art, they would hardly be worth visiting.

The greatest music of the world is Christian music. Handel's *Messiah,* Mendelssohn's *Elijah,* and Haydn's *Creation* are examples. A few of the great Christian hymns like "Jerusalem the Golden," "Lead Kindly Light," and "Rock of Ages" are a priceless heritage and may serve as examples of a large collection, old and new.

The Dark Ages would have been a starless night if it had not been for the Christian Church. The priests, the monks, kept learning alive through all those benighted centuries. Lecky, the eminent historian

already quoted from, speaks of the monasteries as the receptacles of learning. The monks were not so much creative, but they were patient, accurate, and preservative.

In the New World, no less than in the Old World, the Church has lighted beacons from its altar fires. In the United States, prior to 1800, there were about thirty colleges and universities. Of these, at least seventeen, more than half, were schools that had been founded by churches or by clergymen. Only five were state universities. These five were the University of Pennsylvania, founded 1740; the University of Georgia, founded 1785; the University of North Carolina, founded 1789; the University of Vermont, founded 1791; and the University of Tennessee, founded 1794.

Prior to 1750, there were seven colleges and universities in the United States, some of them in their feeble beginnings. Of these seven all but one were church schools or missionary schools. The six, gifts of the Church to a raw civilization, were Harvard, founded 1636; William and Mary, founded 1693; Yale, founded 1701; the Moravian Seminary, Bethlehem, Pennsylvania, founded 1742; Princeton, founded 1746; and Washington and Lee, founded 1749.

The one notable contemporary of these, not directly the gift of the Church, was the University of Pennsylvania, founded in 1740.

It is possible that other institutions of learning, not enumerated above, whose history has been lost, existed in colonial days; but if so it is probable that the large majority of them were rather direct products of the Christian Church and Christian teaching.

The Church was not only the great pioneer of educa-

tion in the New World, its work in that field has continued with unabated zeal and growing resources. At present, among the colleges and universities of the United States, at least 150 may properly be classed as church schools.

Recommended Readings for Chapter XII

Fisher: *History of the Christian Church,* pages 641–664.
Lecky: *History of European Morals,* Vol. II, 17–84; 199–212; 316–353.
Myers: *Mediæval and Modern History,* 697–708.
Rowe: *Landmarks in Christian History,* 267–282.
Thatcher and Schwill: *Europe in the Middle Age,* 583–657.
Webster: *History of Mankind,* 326–659.
Webster: *Historical Selections,* 627–654.

Review Questions

1. What does Lecky say has inspired the hearts of men through eighteen centuries?
2. Lecky mentions two notable effects of Christianity upon the heathen world—what two?
3. Narrate the legend of St. Julien.
4. What did Christianity do in architecture, painting, and sculpture?
5. What are the distinctive features of Gothic architecture?
6. Where did it originate?
7. In what structures did it reach its highest development?
8. Name a painting by Michelangelo; one by Leonardo da Vinci.
9. Name several masterpieces of Christian music.
10. Discuss the relation of Christianity and education.
11. Were most of the early colleges established by the state or by the Church?
12. What of church schools at present?

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